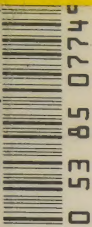


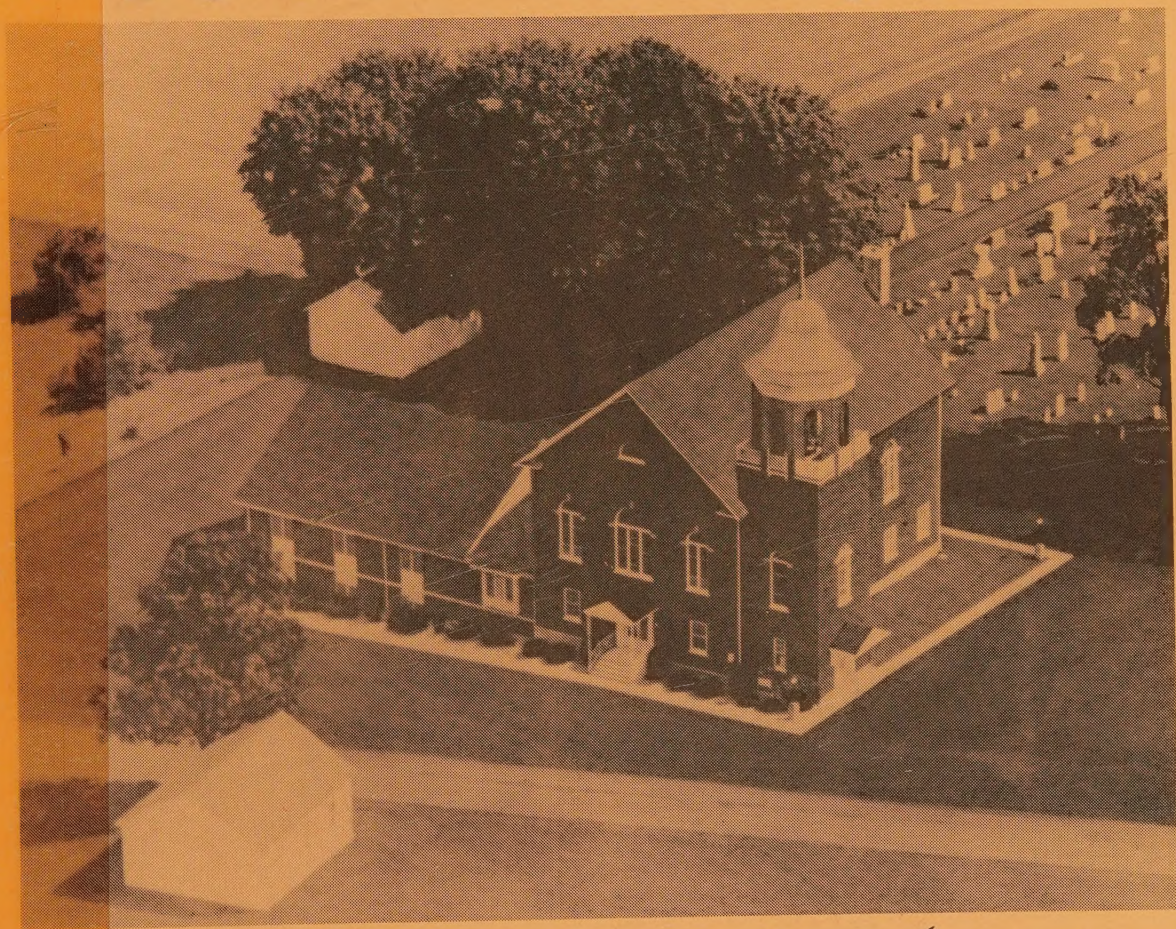
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MANTZVILLE, WEST PENN  
TOWNSHIP, SCHUYLKILL CO,  
PENNSYLVANIA

## Das Gebet des Herrn

Vater unser in Himmel,  
Geheiligt werde dein Name.  
Dein Reich komme.  
Dein Wille geschehe,  
wie im Himmel so auf Erden.  
Unser tägliches Brot gib uns heute.  
Und vergib uns unsere Schuld,  
wie auch wir vergeben unsern  
Schuldnern.  
Und führe uns nicht in Versuchung,  
sondern erlöse uns von dem Bösen.  
Denn dein ist das Reich und die  
Kraft und die Herrlichkeit in  
Ewigkeit. Amen.

## OUR FATHER

Our Father who art in heaven,  
hallowed be thy name.  
Thy kingdom come, Thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us,  
and lead us not into temptation.  
But deliver us from evil,  
For thine is the kingdom and the power and the  
glory forever and ever. Amen.

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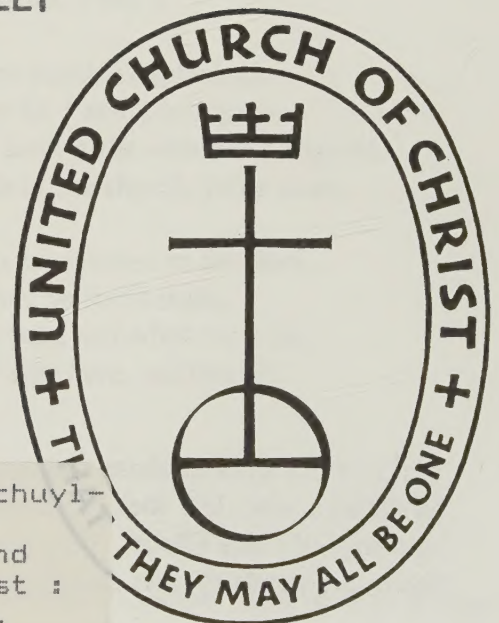
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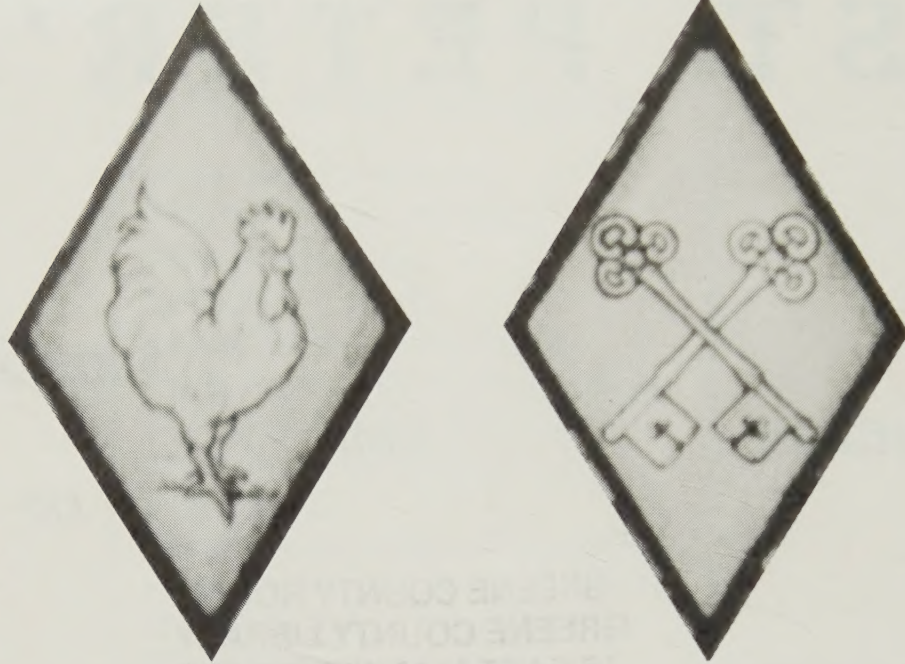
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## THE SYMBOLS OF ST. PETER'S CHURCH



This Book is Dedicated to  
**The Glory of God**  
and  
**to Our Forefathers**  
who have gone before us.

We owe our lives to those dedicated people who built this Church based on the Christian beliefs of their forefathers who left their homeland and came to this country to establish a Church founded on the teachings of Jesus Christ. They have left a legacy to future generations hoping to instill Christianity in the hearts and minds of their descendants. Our forefathers who built the Church in 1881 wrote the following:

“Should there come about a people who forget about the Savior, despise God’s Word and Sacraments, and do not love the wholesome teachings, let heaven and earth be witness that we bear no fault and that we wish to be clean of their blood.” (Quoted from the Church Proclamation written in 1881.)

We at St. Peter’s can acknowledge that our ancestors would be proud knowing that we have kept the Word of God in our hearts.



# **BUILDING ST. PETER'S CHURCH**

by

**The late Robert W. Krell**

There was a small group of people,  
For religion they did search.  
In the year of about eighteen twenty eight  
They decided to build a church.

One wonders, who was this persistent group,  
I believe you guessed as much.  
They were from good old hardy stock,  
Of the Pennsylvania Dutch.

First they had to select a building site,  
Usually up on a hill,  
They thought a very good place would be  
On the road leading over to the mill.

So they gathered one spring morning,  
I'll bet a motley looking bunch.  
Men came with the tools of the trade,  
The women brought the lunch.

So the ground was finally broken  
With the aid of oxen and bow.  
I wouldn't doubt, the Lord above  
Was smiling on them below.

The sills were put in level  
From the finest trees around  
And when they laid out the burial place,  
I'm sure it was hallowed ground.

As it neared completion  
And they saw all was well,  
They knew the time was coming  
For the raising of the bell.

People came from miles around  
To watch the great event.  
They had rope and pulley ready,  
On which many an hour was spent.

A loud, "Giddy yup" from the herdsman  
The bell was up on its way.  
They must have done a pretty good job.  
The bell's up there to this day.

Then came time to name the church,  
It's good we had some leaders.  
For someone in the back row called out  
"Let's name it St. Peter's."

So from these humble beginnings  
You see how St. Peter's has grown.  
However, it took some who were inspired,  
For the seeds of the church, to be sown.

So when you are greeted at the door,  
And see Pastor Seifert's smile,  
Think of the past, and what can I do,  
To make my stay here, worthwhile.

This poem was written by Mr. Krell in response to a request from Pastor Seifert while giving private communion to him and his wife, Claribel.

(Please note - This poem was written from the heart without regard to the facts. It contains the author's dream of what may have happened. In keeping with the poetic justice in the poem, not one word was changed nor should it be changed. We thank God for Mr. Krell's talent. We are eternally grateful for the legacy he has left to St. Peter's Church.)



# *“In the Beginning was the Word, and the Word was with God, and the Word was God.”*

John 1:1

As we write our history of St. Peter's Church, what better place to start than in the beginning with God the Father through whom all things were created; and through the Word, his son Jesus, who was with God since the beginning of time. It was he who sent Jesus, his only son, so that we may have life through him.

Jesus started his ministry around 27 A. D. He prepared himself by spending 40 days fasting in the wilderness. From here his next step was to be baptized by the water at which time God declared him to be his “beloved Son.” All this was in preparation of his ministry.

Now Jesus knew that he could not carry out this mission by himself so he chose twelve good men to help him. For two years he nurtured and taught them so that they could carry out his mission after he left his earthly home. They were Jewish men who preached Christianity to their fellow men. It so happens that one was named Peter. Jesus told Peter that he was “the rock,” and on this rock he would build his Church. Our Church is so named after this great apostle called “the rock.”

Jesus also taught that He is the foundation of the Church, and we are all part of the body. Therefore, the Church is not just a building for us to come and use for worship. It dwells within each of us. Before he ascended into Heaven he promised he would send us His Holy Spirit to dwell within us and nurture us and keep us part of that body. On the day of Pentecost His followers were baptized with the spirit. This was the beginning of the Christian Church.

After he ascended into Heaven there came a Roman citizen who had been given authority to persecute these followers of Jesus. Jesus, Himself, approached this man and converted him to

Christianity. His name became Paul. He became the most noted missionary of the time, converting the gentiles to Christianity.

## EARLY CHRISTIANITY

*“Go into all the world and preach the good news...”*

**Mark 16:15**

The Church prevailed for 300 years but not without persecution. These early Christians and Martyrs carried the gospel with them wherever they went. The Church persevered despite the assaults against it.

In the year 323 A. D. the Roman emperor, Constantine, became a Christian and put an end to all further persecutions. However, the Church became an institution and the gospel law. The Church government was modeled after the Roman government. In the course of time unscriptural and strange customs were adopted.

As early as 1380 John Wyclif of England saw the need for reform. He believed that Christ was man's overlord and made the New Testament the standard of faith and life. He translated the Bible into the language of the people. He was condemned a heretic.

John Huss, a priest and Czech religious reformer, was influenced by the writings of John Wyclif. He attacked the abuses of the clergy and was excommunicated in 1410. In 1414 he was tried as a heretic and burned at the stake.

Girolamo Savonarola was an Italian religious reformer who preached salvation by faith. He was executed as a false prophet in 1497.



## THE REFORMATION

*"hope that the creation itself will be liberated  
from its bondage..."*

**Romans 8:20,21.**

By the beginning of the 16th century the feudal system still reigned supreme throughout Europe. Farming was the major reason. Many had achieved the status of free farmer but were still subjected to the nobility who collected land rents. This continued until the French Revolution where the peasant and his family were forced to render service, pay taxes, suffer the inconvenience of hunting, and deprived of justice. The Rhineland or Palatinate was considered the best for farming in the world. The Palatinate was among the most powerful and influential of all German states.

The towns and cities offered leadership in guilds and churches which were not available in the countryside. Some left the farm hoping to find a better way of life in the city, but most found poverty.

The Reformation began when Martin Luther posted his 95 theses on the Church door at Wittenberg on October 31, 1517. His doctrine was based on justification by faith alone not by the sacraments, good works, and meditation. He translated the Bible into the German language. The new Church spread throughout Germany and Scandinavia, especially among the princes and people who hoped for freedom.

In 1555 the Peace of Augsburg recognized both Lutheran and Catholic territories whereby each ruler in his own state or territory set the doctrine to be worshipped within his own controlled area.

In 1519 Ulrich Zwingli proposed similar but simpler reforms in Switzerland. His reformed idea of returning Church to the people was more appealing to the people in Switzerland and Western Germany especially in the Rhineland area. In 1523 he presented his doctrine in 67 theses. This was approved by a general council in Zurich and was then instituted in the local Churches.

Zwingli was killed in 1531 at Kappel in a war with the Catholic Cannons. Martin Luther suffered from illness most of his life and died in 1546.

The people in Switzerland turned to ideas and beliefs of another man after the death of Zwingli. John Calvin introduced his ideas in Geneva in 1536. His reformed principle called for a simple religious worship which included long sermons and prayers, plain service and houses of worship, and music was appropriate only when it reinforced worship. God's hand was seen in everything. Calvin died in 1564 from a long illness.

In France another group of Protestants called French Huguenots were following the doctrine of John Calvin who founded a Presbyterian Church in 1559 in France. These people were victorious over the Roman Church in the Wars of Religion. They received some religious and political freedom in 1598 from the Edict of Nantes. In 1685 Louis XIV revoked the Edict of Nantes. The Huguenots were forced to flee, most to the Palatinate region of Germany. They became absorbed in the German culture and many changed their name to the German equivalent. Today many people who search their German heritage find out that they were not really German at all when they trace their roots back to the French Huguenots. People in our area who can claim such descendancy would be those with names such as Balliet, Frantz, and Hillegass.

The Lutheran and Reformed groups were recognized as "Church People." The Augsburg Peace terms granted Lutheran and Catholic princes territorial religious rights, which came later to the Reformed by way of the Peace of Westphalia. Small minorities of religious people called the "sect people" or "plain people" had emerged in the 16th and 17th centuries. The first were the Moravians. Others included Mennonites, Amish, Dunkard, Schwenkfelders, and Brethren. These denominations were not recognized by the Augsburg Peace terms. Therefore, they worshipped in private homes and maintained secrecy.



## THE FIGHT FOR RELIGIOUS FREEDOM

*"If one part suffers, every part suffers with it."*

**I Corinthians 12:26.**

The struggle for religious freedom continued resulting in the "Thirty Years War" which started in 1619. The cause was not just for religious reasons but also a struggle for political power. The main contenders were the powers of both Protestant and Catholic Germany, but it was the farmers and peasant classes that suffered the most.

The "Thirty Years War" was labeled the most destructive of wars in history which threatened annihilation. It brought destruction to Germany and weakened the Roman Empire. 75% of the inhabitants were destroyed. Also 66% of the houses, 85% of the horses, 83% of the goats, and 82% of the cattle were destroyed. This made up for three-fourth of the people and four-fifth of their worldly goods. The Palatinate suffered the worst. Plunder, destruction, and violence brought hunger, suffering, and death. By 1636 famine and pestilence added to their suffering.

The war ended in 1638 with the Peace of Westphalia. A condition of toleration was agreed upon by Catholics, Lutheran, and Reformed with Southern Germany remaining faithful to the Church of Rome.

In time the land began to give back its fruits. The Rhineland was still considered a land of plenty. The people who fled returned. Migrations came from Switzerland and France, the later known as French Huguenots. Religion was free in the Palatinate due to Karl Ludwig, Elector, being more liberal than his predecessors. He was one of the first German princes who discarded the idea that his subjects must be of the same confession as himself.

However, peace did not last. In 1674 the war between France and Holland brought Germany into the war with more destruction. Louis XIV gave orders to destroy the Palatinate. Once more their prosperity was taken from them. Nobleman and peasant alike were plundered. What could not be carried off was destroyed. Starvation and

homelessness prevailed. Churches were either burned or turned over to the Church of Rome. The Protestant Church was practically crushed.

The war ended in 1697 with the Treaty of Ryswick. The people were forced to accept the Roman Church. However, the large majority of people were either Reformed or Lutheran.

## AMERIKA - A CHOICE FOR FREEDOM

*"Brought into the glorious freedom of the children of God."*

**Romans 8:21.**

Christopher Columbus discovered America in 1492. The two centuries that followed in the settlement of America, Germany took no part. The demoralized condition of Germany caused by the civil and religious wars gave cause for emigration by the end of the seventeenth century. Aside from the devastation and religious conditions, other causes for emigration were the corruption, tyranny, extravagance, and heartlessness of the rulers.

William Penn offered hope to the various newly formed religious orders of Germany. His dream was to form a colony in America where the people could worship God as they please. He brought these ideals in his trips to Germany and in the pamphlets he distributed describing his "Holy Experiment."

Before the American Revolution there were 100,000 German settlers in Pennsylvania which included the Swiss Germans and the French Huguenots. From that point to the present day one-third of the population of Pennsylvania has either been German or can claim German ancestry.

The first group of German settlers came in 1683 on the ship *Concord*, the German *Mayflower*. They settled in Germantown. There was a total of twelve "waves" of immigration. The three greatest occurred in the next 100 years. The first group was between 1683 and 1702 which consisted mainly of the religious sects.



The next wave occurred between 1702 and 1754. This was comprised mostly of the "Church People," Lutheran and Reformed. By this time settlements expanded into Lancaster, York, Cumberland, Berks, and Northampton Counties. There were only 8 counties in Pennsylvania at this time which comprised of about two-thirds of the state. By the start of the Revolutionary War most of this territory was taken up by land warrants.

The start of the French and Indian War brought a halt to German immigration. The end of the war in 1763 brought the third wave. The start of the American Revolution in 1776 brought immigration to a halt once more. At this time the total German population numbered 250,000.

### **GERMAN SETTLEMENT OF PENNSYLVANIA**

*"They will ask the way to Zion."*  
**Jeremiah 50:5.**

Most of the land was taken up around the Philadelphia and Germantown area by the beginning of the eighteenth century. The immigrants at this time applied for land warrants. Settlements in the outlying areas began to emerge to the west in present day Lancaster and York Counties and to the north in present day Northampton, Lehigh, and Berks Counties. By the middle of the century all the available land in these areas had been taken. Settlers then started obtaining warrant applications for land north of the Blue Mountain. It must be noted that not all people who received a warrant for land actually ever settled on their newly acquired property. Reason for this may have been the harassment and deprivation by the Indians before and during the French and Indian War, as probably was the case with the West Penn area.

West Penn at this time was part of Penn Township, Northampton County which included East Penn and Mahoning Townships, Carbon County to the east and extended as far north as Rush Township (Hometown area). West Penn Township as we know it today came into existence with the

formation of Schuylkill County in 1811. Tamaqua was then part of Schuylkill Township. It would be hard to do a complete history of West Penn without including the encompassing area.

### **EARLY SETTLERS AND THE FRENCH AND INDIAN WAR**

*"Hear my cry, O God; Listen to my prayer."*  
**Psalms 61:1.**

It is not known exactly when the first settlers came to the West Penn area. However, there were several settlements prior to the onset of the French and Indian War. The war lasted from 1754 to 1763. It was at this time that families started to flee south of the Blue Mountain seeking refuge. Those who stayed behind, hoping to protect their homes, were left with destruction and loss of lives.

The massacre at Gnadenhuetten occurred on the evening of November 24, 1755. This led to the construction of a line of forts along the "Kittatinny Mountain" under the direction of Benjamin Franklin. This was to prevent invasion from the north and protect the settlers.

After the completion of Fort Allen in Weissport, a fort was built at the base of the Blue Mountain in the West Penn area. This fort was hastily built and poorly constructed. It was occupied by February of 1756, but its history is short lived. It was often referred to as "the fort above Allemangel."

The location of the fort was said to be on a hill, part of which was the Bolich farm at one time. It was three-quarter of a mile from "Snydersville" on the north and one mile from the base of the Blue Mountain on the south. It was on the road leading across the mountain to Lynnport, the site of Fort Everett, and within one-half mile from the mouth of a mountain stream leading into the Lizard Creek. A full description of the fort is given in the Published Pennsylvania Archives, Series 1, Volume II, page 677.

A report of the area and fort was given by Commissary James Young on June 21, 1756. He



described his route to the fort as seeing few plantations, mostly which were deserted and houses were burnt down to the ground. The people retired to the fort at night.

Another place of refuge was Stein's Mill located about two miles southwest of Snydersville. This later became Stout's Mill. The Indians captured a Mr. Fies and his son in the area of Stein's Mill. The bones of Mr. Fies were discovered after a long time about one-half mile from his house. He was identified by his buttons and a frying pan lying nearby. The son was never heard from.

Col. Weiser visited Fort Franklin in November of 1756. In his report he wrote, "I saw that the Fort was not Teneable, and the House not finished for the Soldiers, and that it would not be of any Service to the Inhabitant Part, there being a great Mountain between them," Pa. Archives, Series 1, Vol. III, page 68. He ordered it to be evacuated. This was just nine months after its erection.

It must not have been abandoned completely. A petition from the remaining settlers was submitted to the Provincial Council, dated Saturday, May 7, 1757. From this petition we find the first existing list of names of our early settlers, or what was left of them.

The Petition reads as follows:

"To the Honorable William Denny, Esq<sup>r</sup>, Lieutenant-Governor and Commander-in-Chief of the Province of Pennsylvania, Counties of New Castle, Kent & Sussex, on Delaware, &c.

**'The petition of George Gilbert, Adam Spittleman, Henry Hauptman, Casper Langeberger, Nicholas Kind, George Merte, Henry Norbeck, the widow Mark Grist Deceased, the widow of George Krammer, Deceased, (which said Grist and Krammer have lost their Lives in the Defence of their Country last fall) William Ball, Philip Annes, Jacob Leisser, Will<sup>m</sup> Weigand, Anthony Krum, Philip Scholl, Jacob Keim, John Frist, Philip Kirshbaum, William Gabel, John Wissemer, George**

**Wartman, Jacob Richards, Christopher Speeher, John Scheeffer, & George Sprecher,** all Inhabitants of Berks County, within four miles of and about Fort Franklin, over the Blue Mountains:

'Most Humbly Sheweth--

'That your Petitioners are informed that Fort Franklin aforesaid is to be removed to this Side of the said Mountains and a considerable way into Albany Township:

'That if in Case the said Fort is to be Removed your Petitioners will be Obligated to Desert their Plantations, for their Lives and Estates will then lye at Stake, and a great part of this Province will lye waste and your Petioners will then become a Burden to the other Inhabitants. That your Petitioners humbly conceives that it would be the Safest way to have the said Fort continued & rebuilt, as it is very much out of order and Repair.

'Therefore your Petitioners humbly prays your Honour to take the Premises in Consideration and Issue such orders as will Prevent the Removal of the said Fort & order a Suffi<sup>t</sup> Number of Men in it, and to grant your Petitioners such other relief as to you in your Wisdom shall seem Mete, and your Petitioners, as in Duty bound will Ever Pray for your Eternal welfare.

'Signed at the Request & behalf of all the Petitioners.

George Gilbert,  
Adam Spittlemeyer."

Pa Archives, Series 1, Vol. III, page 153-154

The petition had some effect. The fort was occupied again, temporarily. It furnished Colonel Weiser with guards in November of 1757. Nothing more is heard about the fort after this time. In all probability the settlers vacated the area and took refuge south of the mountain.



## THE SETTLERS RETURN

*“Go back to the land of your fathers ....”*

**Genesis 31:3.**

Gradually people returned and began to populate the area. Some returned to restore their homesteads and reestablish their lives. Most of them at this time were second and third generation immigrants who migrated from Lehigh County. It is written that the first family to return was the Gilbert family in 1771, followed by the Ohl and Steigerwalt families. This may have been the first time for the latter to settle in the area as Gilbert is the only name of the three listed in the petition of 1757, or perhaps they made their retreat south of the Blue Mountain earlier.

There is not much written in the history books of the antiquity of our early settlers of West Penn Township and most seems to be speculation. Therefore the foregoing can not be proved without an in depth research of the preceding names. The same holds true with others who may follow in this writing. Unless actual records can prove otherwise the writer will precede the written material with “it is written” or “it is said.”

A Penn Township map from Revolutionary War times shows the name of Fries, Hoppes, Ohl, Jess Thomas, Wm. Thomas, Custard, and Meyers as living along the Lizard Creek. The names Dodson, Gilbert, Walton, Rinehart, and Arner are shown along the Mahoning Creek. Other names on the map are Shellhamer and Zehner and Hoppes next to Zion's.

The first tax record that could be found for Penn Township was dated November 21, 1768. This would include the area we know today as East Penn and Mahoning Townships in Carbon County. The list shows 29 names and are as follows: **George Gilbert, Michael Ohl, Jacob Hauser (Houser), John Costerd (Custard), Samuel Costerd (Custard), John Kerney, John Roads (Rhoads), William Thomas, Eliaha (Elisha) Thomas, John Kesh, Josua (Joshua) Thomas, Leonard Zimmerman, Christian Bowman, Henry Miller, Solomon Bachard (Bachert), Michael Ehro, Frederich Tittel, Jacob Lesser**

**(Leaser), Peter Madarn (Mattern / Martin), Jacob Schmetter, Andrew Rarick, George Schmetter, Samuel Douthen (Dodson), Richard Douthen (Dodson), William Gebel, James Steward, Philip Kershbaum, Michael Habes (Hoppes), and Ferdinand Ritter.**

## PERSEVERANCE THROUGH TRIALS AND TRIBULATION

*“Be joyful in hope, patient in affliction, faithful in prayer.”*

**Romans 12:12.**

The settlers were still not without harassment by the Indians. Tradition tells several stories. One day in 1774 William Gable and Nathan Beech were returning to the Mahoning Valley from a trip they had made to the Lizard Creek Valley. They were captured by Indians and killed. They were buried on their farm where two stones showing their initials marked the spot. The farm was later owned by Leon Arner.

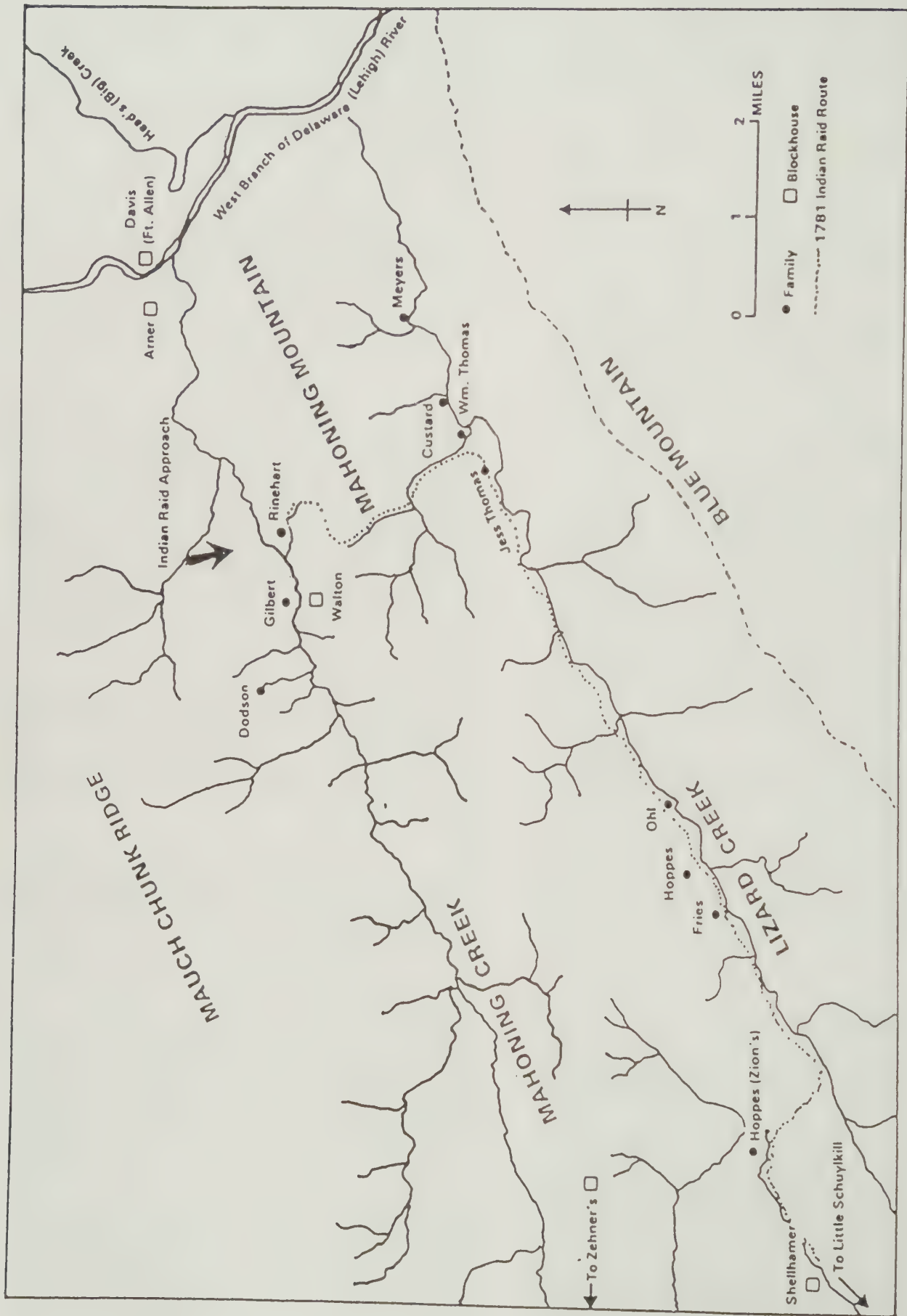
The Gilbert family was captured and taken to Canada in 1775. They totaled 15. They underwent many trials and hardships which included separation before they were reunited and returned in 1782.

There was also the capture of Andrew Harrigar. He managed to escape by the time they arrived at the Susquehanna River.

Out of all this there was one story related to me which tells us of the other side of the coin. Jacob Frantz and his family entertained some hungry Indians with a meal of mush. The gratitude for their kindness was returned to them a couple weeks later when they anonymously received the hind quarter of a deer which was left on their door step.

The onset of the War for Independence in 1775 left them even more vulnerable to the Indians. Penn Township was not left without heroes from the Revolutionary War. Those that we know of are Solomon Bachert, George Guldner, Christian





Penn Township In Revolutionary War Times



Hartung, Jacob Hauser, John Michael Hoppes, Michael Hoppes, Heinrich Miller, William Rex, Conrad Rehrig, Abraham Sheitrum, Adam Zehner, Simon Shellhammer, William Shellhammer, David Zehner, Johann Zehner, and Leonard Zimmerman. We have in our own Church cemetery one A. Cunfer who served in the Revolutionary War.

Michael Hoppes and William Rex were soldiers in the Company of Captain John Krum and fought in the Battle of Germantown. They were taken prisoners by the British to Philadelphia and put in the new gaol. William Rex along with a few other prisoners dug their way out of the gaol and escaped. Mr. Rex was caught and put back in confinement. The prisoners were then removed from Philadelphia and taken by ship to New York. They were confined to an old sugar house for three months after which they were exchanged for British prisoners.

## REBUILDING A HOME IN A NEW COUNTRY

*"If you stay in this land, I will build you up and not tear you down."*

**Jeremiah 42:10**

The end of the Revolutionary War came with the Treaty of Paris in 1783 and brought about a time of peace and contentment. It was not only the birth of a new nation, but a time of re-birth and renewing and building new lives in the West Penn area. The Indians were gone at last, and the settlers were no longer harassed. They had finally gained the freedom they had sought for so long.

The population of Penn Township was 607 when the first census was taken in 1790. Keep in mind that this still included areas of present day Carbon County. Schuylkill County was formed in 1811 from portions of Berks and Northampton Counties. Penn Township was split into West and East Penn Townships with East Penn remaining under the jurisdiction of Northampton County. West Penn Township is the largest in Schuylkill County.

The first Justice of the Peace was Squire Krum who was appointed by the governor in 1794. He served until 1818 when Christian Haldeman succeeded him. Mr. Haldeman was succeeded by Gideon Whetstone and Jonathan Kistler in 1832. All of the preceding were by appointment. The first elected Justice of the Peace was Jacob Longacre in 1840. Others voted into this office were C. Friedman, 1860; R. S. Heintzelman, 1868; and Jacob S. Longacre, 1879.

It is said that Tobias Wehr was the first merchant, opening a store in 1780 in the Lizard Creek Valley. He also owned the first tavern and hotel which opened in 1790. However, Tobias Wehr was not born until 1781. His father, George Simon, was the first merchant and tavern keeper. The elder Mr. Wehr wrote his will on May 5, 1814 and called himself a merchant. He left all his holdings to Tobias which included a store. His will is recorded at Schuylkill County Courthouse, Pottsville, Will Book 1, page 10. These establishments were later owned by Jacob Mantz, Jr. whose father lived in Mantzville and was a farmer. The hotel is located along route 895 in the small village called Mantz.

It is written that others to follow include the Steigerwalt store in 1832 along Lizard Creek. A public house and mercantile were opened in 1837 by Marids Forerider. Samuel Kepner had a tavern and hotel in Kepnersville by 1840. In 1842 Peter Seiberling was a merchant in North Penn and built a tavern and hotel in 1867, the same year that David Hill opened a hotel.

The first saw and grist mill was built by a man name Zehner in 1763. Stout's mill was supposedly built in 1782, but as mentioned earlier this mill was formerly known as Stein's mill and was used as a refuge during the French and Indian War. Michael Ohl built a grist mill along the Lizard Creek in 1812. Others in the same area were a man by the name of Langenberger in 1827, and Stisse in 1830. Michael Hoppes and John Hoppes each built a mill along the Mahoning Creek.

Francis Schrum, who lived in Leibeyville, made pottery. Nathan Hunsicker was in the business of making bricks. Charles Long built a tannery in







1822. Jacob Leiby, Nathan Leiby, Solomon Schaeffer, and Daniel Schaeffer were shoemakers. Flax was grown to make linen, and David Hoppes was a noted weaver of the fine cloth.

A paint mill was founded in 1895 by Elias Schraer about one mile from Snyders. The mine was opened in 1919 and leased by C. K. Williams of Easton. The mine was discontinued in 1923 and had employed six miners.

A machine shop was built in 1869 for the manufacturing of the threshing machine. There was also a cotton and cloth factory put in

operation in 1860 by H. D. Steigerwalt.

The first doctor in the area was said to have been Dr. Dollinger in 1830. He was succeeded by Dr. Keiser. In 1841 Dr. Edwin Solliday came. By 1850 Dr. Benjamin Solliday and Dr. Edwin Solliday were practicing medicine in the area. Dr. J. L. Kline began practice in 1857 and continued until 1870. Others to follow were Dr. E. H. Kistler, Dr. Q. J. Kistler, and Dr. J. H. Kistler.

There were 37 licensed businesses in the township by 1900 with the population being 2,292.



**FIRST HOTEL IN MANTZVILLE**

### **MANTZVILLE AND THE SURROUNDING AREA**

***“You are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, ....”***  
**Ephesians 2:19.**

The first settlers of Mantzville were obviously the Mantz families of John and Conrad Mantz. John Mantz had only one son, Jacob, whose descendants stayed in this area and attended St. Peter’s Church. Jacob Mantz and his wife Elisabeth Gerber along

with most of their children and grandchildren are buried in the Church cemetery.

Other families in the area were Hoppes, Wehr, Balliet, and Gerber. We can see from an 1855 map that the names of the residents along the Mahoning Valley were M. Hoppes, D. Garber (Gerber), J. Munch (Mantz), S. Wehr, Adam, and Balliot (Balliet). The map also shows the initials S. M., J. M., and G. M., the last of which is listed twice. The early Church records show the names of Mantz, Miller, and Middlecamp which could be associated with these initials.



The main industry in the area was farming. It is said that the first grist mill was built by Michael Hoppes circa 1831 which was located west of the Church. Michael was married to Christine Kistler. There was a son born to this marriage also named Michael. He is listed in the 1850 census as a miller. His father is living with him and under occupation it reads "none." It seems the son was operating the mill by this time. It is written that the mill was later operated by Gideon and Oscar Houser. This mill is no longer in existence.

Michael and Christine Hoppes had another son by the name of John. He built a mill in 1845 a short distance from the Church which is still standing. Others who have operated this mill at one time were David Hoppes, Wallace Hoppes, Gideon Houser, Richard Coombe, William Kistler, David Heintzelman, and Calvin Homm. There was also supposedly a powder mill at one time which stood close to this last grist mill.

Amos Gerber built a mill about one-half mile west of the Church which was used at one time or another as a bone mill, flour mill, and saw mill. It was later operated by David and Emery Gerber.

Mantzville was previously known as the village of Wehr. Elias Wehr built and operated a hotel in the center of the village. Elias Wehr sold the hotel to his brother-in-law, William Mantz. The hotel had a general store and post office. The old hotel became an apartment house but is no longer standing today. Charles Mantz, son of William, built another hotel across the street. Later proprietors of the new hotel were Charles Reicheldeiffer, Samuel Losos, Henry Kaiser, William Krell, and John Miller. It eventually became a home for the elderly known as St. Michael's and run by Catholic nuns. Later it was a retreat for Carmelite Priests. The top of the structure has been since removed, and today it is an apartment house.



**MANTZ HOTEL BUILT BY CHARLES MANTZ**



A 1905 business and resident directory still lists the village as Wehr. The following is a list of names of the residents and their occupations. The succeeding may not be a true list and the spelling

of some names may be incorrect or occupations listed may have changed. Keep in mind that this list was copied as is.

Arner, A., painter	Hamm, Noah A. laborer	Miller, John M., farmer
Arner, Milton, farmer	Haas, Clinton F., farmer	Miller, Lewis A., laborer
Balliet, Abraham, farmer	Hartranft, Elias, laborer	Miller, Lewis Sr., farmer
Balliet, Amandus, laborer	Hartung, David, farmer	Miller, Wallace H., laborer
Balliet, Stephen, farmer	Helfrich, Chas. F., farmer	Neyer, Samuel, farmer
Behler, D. F., farmer	Henninger, D. H., carpenter	Nothstein, Clarence, laborer
Beibelheimer, Dallas, mason	*Henninger, Orville, carpenter	Nothstein, Reuben, farmer
Beltz, David, farmer	Hoppes, David L., farmer	Ohl, Albert, mason
Billman, Elias, laborer	Hoppes, Edwin B., laborer	Ohl, Elias, farmer
Boyer, Jas., laborer	Hoppes, James, miller	Ohl, Frank W., farmer
Breiner, Jos., farmer	Hoppes, Lewis, carpenter	Ohl, Granville, laborer
Breiner, Levi, barber	Hoppes, Wallace, laborer	Ohl, Henry, farmer
Breiner, O. J., farmer	Hunsicker, Jacob, farmer	Ohl, Oliver, laborer
Confehr, Gideon, retired	Hunsicker, J. D., fertilizer	Remely, Elvin, farmer
Coombe, Oliver, farmer	Hunsicker, O. A., farmer	Rex, Alvin, laborer
Coombe, Richard, farmer	Kistler, Jonathan S., farmer	Rex, Chas. F., laborer
Coombe, Wm. H., laborer	Knell, Joseph, farmer	Rex, Elias H., farmer
Dreisbach, W. F., farmer	*Knittle, David, blacksmith	Rex, Elias Sr., farmer
Fenstermacher, Lewis, farmer	Krumm, W. W., farmer	Rex, Nathan G., farmer
Frantz, F. F., farmer	Leshner, Calvin, laborer	Rex, Tilghman G., farmer
Frantz, Harvey, farmer	Mantz, C. H., hotel	Rex, Wallace A., laborer
Fritz, Edwin M., farmer	Mantz, Edwin, farmer	Ruch, C. F., physician
Fritz, Elias, farmer	Mantz, Frank J., farmer	Schaffer, Austin, teacher
Gerber, Austin, farmer	Mantz, Harry, laborer	Shellhammer, Ephriam, farmer
Gerber, Chas. A., laborer	Mantz, Jacob, farmer	Snyder, Chas. E., farmer
Gerber, David Z., farmer	Mantz, John, retired	Snyder, C. F., farmer
Gerber, Harrison M., laborer	Mantz, Milton C., farmer	Troxel, Chas. A., farmer
Gerber, Jonas, farmer	Mantz, Wm., retired	Wehr, Calvin, laborer
Gerber, Lewis A., farmer	Mertz, Jefferson, laborer	Wehr, E. M., farmer
Gerber, Moses, carpenter	Middlecamp, Chas. A., farmer	Wehr, James A., laborer
Gerber, Solomon Jr., carpenter	Miller, Charles E., laborer	Wertman, Oliver F., laborer
Gerber, Solomon Sr., farmer	Miller, C. O., farmer	Wertman, W. A., undertaker
Gilbert, Chas., laborer	Miller, Daniel B., farmer	Zehner, D. S., fertilizer
Gilbert, Nathan Sr., farmer	Miller, Edwin O., laborer	Zehner, Levi, carpenter
Hamm, Chas. R., farmer	Miller, Elias, farmer	Zettlemoyer, Frank T., laborer
Hamm, Jonas, laborer	Miller, Harvey M., laborer	Zettlemoyer, Thos. F., laborer

\*NOTE\* - The name Orville Henninger is incorrect and should read Oswille Henninger.  
The name David Knittle is also incorrect and should read Daniel Knittle.



Most of the occupations in the area were comprised of farmers which were first and foremost. However, Mantzville can boast of many tradesmen and professionals at one time. Moses Gerber, Solomon Gerber Jr., D. H. Henninger, Osville Henninger, Lewis Hoppes, and Levi Zehner were carpenters. Dallas Beibelheimer and Albert Ohl were masons. Daniel Knittle, Herbert Stahler, Howard Stahler, and George Smith were blacksmiths. A. Arner was a painter, Levi Breiner was a barber, James Hoppes was a miller, and Wellis Wertman was the undertaker.

Levi Breiner not only had a barber shop but also had a shoe repair, sawmill, and, later, a tavern. He did butchering, custom threshing, and excavating and also was a tinsmith and saddler. He was definitely what we call a "Jack of all trades." "Breiner Brothers" had a business which involved butchering, excavating, and custom threshing. In later years the business did only excavating and became known as "Wellace Breiner and Son." The name has been changed since then to "Richard Breiner and Son."

Other businesses to have been established in the Mantzville area include a service station owned and operated by Earl Hoppes. George Yasenchak was a garage mechanic. Wendall Bench had a restaurant and general store, Herman Fink had a glass shop and was a garage mechanic, and Jennie Breiner had a tavern. Beatrice and Ralph Breiner, Jennie's son, owned the tavern next. They later closed the tavern and opened a candy and ice cream store.

Clayton Mantz and Fred Breisch were Koolvent Awning dealers. They also owned an appliance store. This was later owned by Marvin Ginder who was an electrician. He discontinued the awning business and kept the appliance store. Paul Zehner sold lawn and garden equipment. Leroy Fritz had a barber shop, and Calvin Homm had a grist mill and tree farm. There was also Sunny Side Orchards on a hill on the south side overlooking Mantzville which was owned by Austin Arner and later by Willard Arner. Leroy Zehner was the Justice of the Peace. His son, Newton, succeeded him.

There have been doctors located in Mantzville for over a century. The first known doctor was Dr. Edwin H. Kistler, a native of Schuylkill County. He came to Mantzville sometime before 1875. His wife was Louisa nee Mantz, daughter of William Mantz and Matilda nee Kemmerer. Shortly after 1875 he relocated to Summit Hill. Dr. Jacob K. Kistler also located in Mantzville around this time. He was married to Susan Mantz, the daughter of John Mantz and Hannah nee Hiester. John and William Mantz were two of the signers for the Church Charter in 1882. Dr. C. F. Ruch came after him, followed by Dr. Edwin E. Wiesner who came around 1906. Following him was Dr. Harold Weidaw who came to Mantzville around 1955.

On November 16, 1908 the Mahoning Rural Telephone Company was established and located in Mantzville. A constitution and by-laws were approved at this time which were drawn up by E. E. Wiesner, Wellis Wertman, and Charles Mantz. The first Board of Management consisted of President Wellis Wertman, Vice President Dr. W. S. Longacre, Secretary Dr. E. E. Wiesner, and treasurer Jacob Zehner with J. C. Brown, George Fenstermacher, and L. A. Steigerwalt as directors.

The central switchboard was installed in the home of Wellis Wertman with 36 subscribers. The switchboard was moved around 1950 to a newly constructed building along route 443 at Mantzville. In the 1960's the company became part of Contel. On December 13, 1963 the dial system came into operation, and the telephone operators were no longer needed. In 1991 the telephone company became part of GTE.

Telephone operators included Mary Wertman, Stella Schleicher, Claribel Zehner Krell, Doris Wentz Houm, Eva Kimmel, Naomi Fritz Steigerwalt, Florence Steigerwalt Hoppes, Beatrice Fritz Longacre, June Mantz Williams, Beatrice Wehr Paul, Lois Umberger, Janet Umberger Oswald, Marie Snyder Heim, Doris Hoppes Cheese, Bernice Fritz Femyak, Loraine Arner Greensweig, Arlene Fritz Shellhammer, Annette Boyer Fritz, Irene Wagner, Mabel Curvey, Martha Paige, Mildred Kershner Rehrig, Kathryn Weaver Troxell, and Janice Frey Hoffman.



Mantzville had a park at one time which included a picnic grove with pavilion and refreshment stand. There was even a stage area for a band. This was located on the property of Levi Breiner. Many summertime picnics were held here with the Mantzville Band giving concerts.

The Mantzville Band was organized in the early 1920's and consisted of members from the Mantzville area. It was directed by John Myers from Allentown, father of Albertus Myers. He would come from Allentown on Friday evening for rehearsals and lodge overnight at the homes of various band members, returning Saturday morning. Rehearsals were held in Levi Breiner's barber shop. In later years they were held on top of Breiner's shed. The band was later directed by John Burns from Tuscarora.

The original band members are shown in an early photograph pictured below. From left to right in row one are William Kaiser, LeRoy Breiner, Carl Wiesner, Earl Gilbert, and Edward D. Breiner. In row two are Band Director John Meyers, Elias Snyder, ? Hamm, Edwin Fritz Jr., Howard Mantz, David Middlecamp, William Hamm, Franklin

Gilbert, Arthur Oswald, Wellace Breiner, and Levi Breiner. In row three are Henry Kaiser, Llewellyn Rex, Calvin Homm, Leroy Miller, William S. Fritz, and Claude Breiner. Others who joined the band in later years were Band Director John Burns Sr., Oliver Fritz Jr., Woodrow W. Miller, Herman Fink, John Burns Jr., Harley Henninger, Amandus Steigerwalt, Lewis Steigerwalt, Osville Kistler, Clayton Oswald, Norman Lutz, Harry Kershner, Warren M. Miller, Lawrence Dahm, Leroy Fritz, Joe Fabrizio, and Charles S. Snyder.

This century has seen a tremendous decline in the tradesmen and small businesses. Mantzville, once a thriving little village, has been affected by this decline. The only businesses you will find today are that of Breiner and Son, escavating, and Ritter Construction. The only tradesmen are Leroy Fritz, barber; and Ernest Hoppes is an antique dealer. The farmer has also been affected by this decline. The Miller and Rex Farms are of the few remaining farms in the area. They have been rated as one of the state's top fifteen dairy farms. Other farms around Mantzville include those of Mark Miller, Randy Miller, and the Arnold Miller Family.



**THE MANTZVILLE BAND**



This Indenture sheweth the fourth day of March in the year of our Lord one thousand eight hundred and forty seven between Henry Monz and Hannah his wife of the Township of West Penn and County of Schuylkill and State of Pennsylvania. Between of the One part and David Gehner and Adam Dreisbach as trustees for the Lutheran and Presbyterian Church named Saint Peter's located in the township of West Penn and State aforesaid of the other part. Witnesseth that the said Henry Monz and Hannah his wife for and in consideration of the sum of one dollar lawful money of the United States of America unto them well and truly paid by the said David Gehner and Adam Dreisbach at and before the sealing and delivery of these presents the receipt whereof is hereby acknowledged have granted bargained sold aliened conveyed released and confirmed and by these presents doth grant bargain sell alien convey release and confirm unto the said David Gehner and Adam Dreisbach and their successors in office their heirs and assigns a certain lot and parcel of land for the use of the Saint Peter's Church of West Penn and County of Schuylkill situated in West Penn township Schuylkill County and State of Pennsylvania. Bounded and described as follows to wit: Beginning at a Stone corner at Henry Monz other lands thence along a Public Road North Eighty six degrees East fourteen perches to a Stone Corner on a line of John Bechtelands thence along the same South South Eighty seven and a half degrees East fifteen perches to a Stone Corner on a line of John Bechtelands and Henry Monz thence along the said Henry Monz lands South seven and a half degrees West thirteen perches to a Stone Corner of Henry Monz other lands thence along the same North sixteen degrees West fourteen perches to the place of beginning. Containing one acre and fifty nine perches. Strict measure it being part of a larger tract of land that was originally conveyed unto a certain Michael Hopfinger & Conrad Perry by warrant of the Commonwealth of Pennsylvania under the 27th day of January A.D. 1778 by sundries conveyances became the property of Jacob Gindes & whereas George Nathan Esq. High Sheriff of the County of Schuylkill by writ of Fieri Facias to him directed by his then acting the thirteenth day of October A.D. 1823 for the Consideration therein mentioned granted and confirmed the same unto a certain Peter Miller who by his deed dated the 5th day of March A.D. 1823 for the Consideration therein mentioned granted and conveyed the same unto the said Henry Monz his heirs and assigns forever as in a recensus and more fully and at large will appear the said Henry Monz & wife as by a brief description lot of ground unto David Gehner and Adam Dreisbach for the use of Saint Peter's Church of West Penn and County of Schuylkill and State of Pennsylvania together with all and singular the ways, waters, water courses, rights, liberties, franchises, hereditaments and appurtenances whatsoever thereunto belonging or in any wise appertaining and the revenues and remainders rents issues and profits thereof and all the estate right title interest property claim and demand whatsoever of them the said Henry Monz and Hannah his wife in law again or otherwise however of in and to the same and every part thereof to have and to hold the said lot of ground hereditaments and premises hereby granted or mentioned and intended to be with the appurtenances unto the said David Gehner and Adam Dreisbach their heirs and assigns to and for the only proper use and behoof of the said Lutheran and Presbyterian Congregations their heirs and assigns forever and the said Henry Monz Hannah his wife for themselves their heirs executors and administrators as by these presents Covenant grant and agree to and with the said Lutheran and Presbyterian Congregations their heirs and assigns that they the said Henry Monz and Hannah his wife their heirs and assigns the hereditaments and premises herein above described and granted or mentioned and intended to be with the appurtenances unto the said Lutheran and Presbyterian Congregation their heirs and assigns against them the said Henry Monz and Hannah his wife their heirs and assigns against all and every other person or persons whomsoever lawfully claiming or to claim the same or any part thereof by from or under them or any of them. Shall and will warrant and forever defend in witness whereof the said parties to this presents have hereunto interchangeably set their hands and seals at the day



42  
 And you just above writing  
 Sale and Delivery  
 in the presence of us  
 I Longacre  
 Mary Ann Longacre

Henry Mantz

Hannah Mantz

Receive the day of the date of the above mentioned of the above named Daniel John and  
 Adam One each the sum One dollar being the full consideration money above mentioned  
 in full

Witness by me  
 Witness present at signing  
 I Longacre  
 Mary Ann Longacre

Henry Mantz

Henry Mantz County p

be it remembered that on the fourth day of March Anno  
 Domini 1867 before me the subscriber one of the Justices of the Peace in and for said County  
 personally appeared the above named Henry Mantz and Hannah his wife and in  
 due form of law before me signed the above Indenture to be their and acceptance and desired  
 the same might be recorded as such and the said Hannah being of full age and separate  
 and apart from her said husband by me thereon personally examined and the full content  
 of the aforesaid being by me first made known unto her she thereupon declared and say  
 that she did voluntarily and of her own free will and accord sign seal and as her act and  
 declaration the above written Indenture deed or conveyance without any coercion or com-  
 pulsion of her said husband. Witness my hand and seal this day of March 1867

I Longacre

Recorded and Examined June 14th AD 1867

Samuel Bush Recorder

## HENRY MANTZ

"Freely you have received, freely give."

Matthew 10:5.

Henry Mantz, St. Peter's illustrious benefactor, was born May 3, 1799. The first Mantz families settled in the area just prior to 1800 and came from Lynn Township, Lehigh County. They were the families of John and Conrad Mantz as shown in the 1800 census record. John had only one son, Jacob, as recorded in his will. Jacob and his family were very prominent Church members. It is most likely that Mantzville derived its name from descendants of this family. Henry may have been the son of Conrad Mantz. Henry's wife was Hannah Miller born October 24, 1802.

Henry's land holdings consisted of seventy-seven plus acres which included the present day Church land and the farm now owned by Randy Miller. In 1849 he turned his tract of land over to his sons,

Daniel and Nathan. They in turn sold the land to Elias Wehr in 1856.

Henry and his family moved west through the frontiers of Ohio, eventually settling in Iowa. It was probably around the same time that Elias Wehr purchased the Mantz property.

Henry and Hannah had seven children: namely Jonas married to Abby Ruch, Lucinde Ann married to David Fehr, Daniel married to Mary Sassaman, Nathan married to Priscilla Turner, Wilson married to Mary Anna Whyte, Mary married to an Ealy, and Moses married to Nancy Ann Lute. Daniel and Lucinde each had 1 child baptized at St. Peter's and Jonas had four children baptized. The last they are found in the Church records is in 1853.

Henry preceded his wife in death by two years. He died April 30, 1882. Hannah died June 24, 1884. They are both buried in the Sorden Cemetery in Webster, Iowa.



## EARLY HISTORY OF ST. PETER'S CHURCH

*"And I tell you that you are Peter and on this  
rock I will build my church."*

Matthew 16:18.

St. Peter's Congregation was organized in 1845 with the Church built on land owned by Henry and Hannah Mantz. However, it was not until 1847 when the Church received this parcel of land. By indenture dated March 4, 1847 Henry and Hannah deeded 1 acre and 59 perches to David Zehner, Lutheran, and Adam Dreisbach, Reformed; trustees for the "Lutheran and Presbyterian Church named St. Peter." It was designated for the use of the Church, graveyard, and school house. This deed was not recorded until June 14, 1867 in deed book 28 page 41. The tract was surveyed at the request of Henry Mantz on June 1, 1846 and also shows a school house.

The cornerstone for the first Church was laid on June 22, 1845. Rev. John Adam Reubelt, Reformed, and Rev. Gottlieb H. J. Jaeger, Lutheran, officiated at the service. The building committee consisted of David Zehner, Adam

Dreisbach, and Jonathan Gerber. A constitution was adopted at this time containing twelve articles of agreement. It was signed by the building committee and the following Church members: John H. Middlecamp, Carl Remely, Reuben Miller, Philip Henry, George H. Middlecamp, John Hoppes, Peter Beltz, David Arner, Henry Mantz, Jacob Ebert, George Balliet, Joseph Neyer, and Jacob Mantz.

The original building was a weather-boarded frame structure, thirty-two feet by forty-two feet, and faced east to west. It was painted a metallic reddish brown. The inside floor plan shows the altar and pulpit at the east end with galleries on the remaining three sides. There was a reed organ at the west end where the choir also sat. The main entrance was at the west end with two steps leading up to the door. Inside the door were steps on both sides leading up to the gallery. There was also another entrance at the south east corner. The men sat in the gallery and the women sat on the north side with the girls on the right side on the main floor. There were also special areas for the elders, deacons, and mourners to sit. A stove was in the middle of the floor. The Church was known as "Die Mantza Karich."



ST. PETERS CHURCH  
MANTZVILLE PA.  
BUILT IN 1845  
DRAWN BY ALLEN R. BREINER SR.

A COMPOSITE DRAWN FROM DESCRIPTIONS OF THE ORIGINAL CHURCH



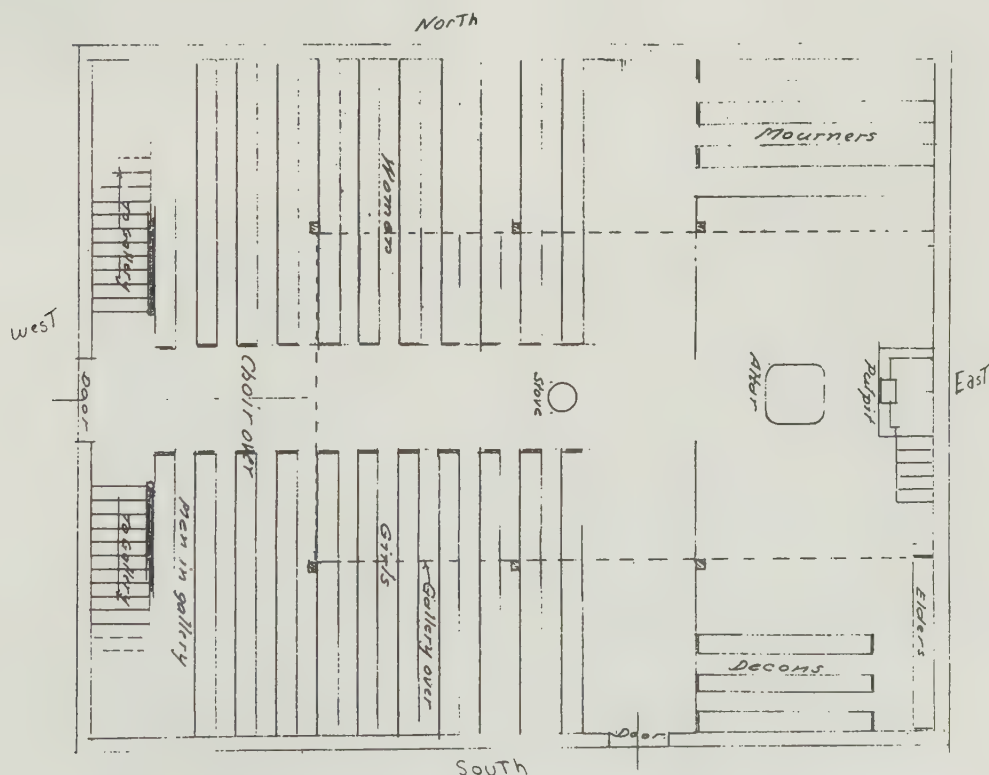
The first Church record book was started in 1846 and shows baptisms and communicant lists for both the Lutheran and Reformed Congregations. It is not known exactly who started recording the items in the book. However, the first Reformed Communion was celebrated on November 1, 1846 with the second on March 21, 1847. Both were administered by Rev. Johan Adam Reubelt as his name appears after both of these lists. He was the Reformed Pastor who officiated at the service for the laying of the Church cornerstone. The first dated entry is for a baptism on May 31, 1846 and is in the same handwriting as Pastor Reubelt's shown in the communicant lists. There are about five other baptism entries after this date with the same handwriting, but his name is not associated with any of these entries. He may have been the first Reformed Pastor, but there are no other records to substantiate this.

Other records show that the first Pastor for the Reformed Congregation was Rev. Christian George Eichenberg. His name first appears under the communicant list for 1849. There are two lists entered into the communion records between the time of Pastor Reubelt and Pastor Eichenberg. However, they are written in handwriting other

than these two Pastors and are written in a different format. They only list the head of a family with the number in each family taking communion. These are the only two communicant lists recorded in the early record book which are written in this format.

The first Lutheran Communion was celebrated on May 9, 1847 and was administered by Rev. Ernest Augustus Bauer. This entry was two years after the cornerstone was laid for the foundation of the first Church. Could there also have been another Lutheran Pastor to serve St. Peter's? Why aren't there any Lutheran records prior to 1847? The Lutheran Pastor who officiated at the service for laying of the cornerstone was Rev. Gottlieb H. J. Jaeger. If Pastor Reubelt served the Reformed Congregation in the beginning, then it is possible that Pastor Jaeger served the Lutheran Congregation. Rev. Bauer was the first Pastor known to have served the Lutheran Congregation.

Communion services were held twice a year for both congregations, once in the spring and once in the fall of the year. The youth were confirmed every two years in the spring.



**FLOOR PLAN OF THE ORIGINAL CHURCH**



A second structure was built in 1881 replacing the first. The cornerstone was laid on June 5, 1881 with special services. The building committee consisted of John Mantz and William Mantz for the Reformed and Elias Beltz and William D. Zehner for the Lutheran. A joint constitution was again adopted this time consisting of a preamble and twenty-one articles. It was signed by the members of the consistory. Elders were John Mantz for the Reformed and David Hoppes for the Lutheran. Daniel Dreisbach and William H. Wehr were the deacons for the Reformed. David Reed and Nathan G. Rex were the deacons for the Lutherans. Treasurer was Charles Remely, Reformed. A Charter of Incorporation showing the twenty-one articles was recorded at the courthouse on March 30, 1882 in Miscellaneous Deed Book 16 Page 413. It was signed by Elias Beltz, John Mantz, and William Mantz. They were then named "St. Peter Union High German Reformed and German Evangelical Lutheran Church of West Penn."

The second Church was also a frame structure but it faced south. The lumber for the building was hauled from Weissport. It had a steeple over the main entrance at the north end. This building had a basement and heater. The organ was to the left of the pulpit. The Church bell was installed in 1884. The building was known as "The White Church." Services were held in the basement until its completion.

Stables were constructed for the horses in 1892. A bequest of \$700.00 was received from Joseph Hunsicker in 1905. This was used to build a stable in 1906.



**THE WHITE CHURCH**



**SANCTUARY OF WHITE CHURCH**



A second tract of land consisting of 103 perches was purchased on November 14, 1893 from Elias and Hannah Wehr for \$105.00. This was conveyed to "St. Peters' Evangelical Lutheran and Reformed Church." Trustees were Levi Mantz and James Hoppes. A third tract consisting of 6,668 square feet was acquired on November 5, 1921 from Claude Wehr. Trustees were Milton Miller, E. C. Steigerwalt, Elias Wehr, and Edwin Miller. Another tract of land was purchased from the Wehr estate in 1968 for \$4,700.00. This land was for use of the cemetery and was dedicated on August 12, 1973.

Sometime between 1915 and 1916 Reformed and Lutheran hymnals were purchased to be placed in the pews of the Church. An English Bible was presented to the Church by George O. Fenstermacher and Dr. E. E. Wiesner on June 9, 1918. The list price of the Bible was \$40.00 and was subject to discount.

During 1920 an effort was made to introduce new by-laws into St. Peter's Church. The consistory voted for the Pastors to draft the new by-laws. Two elections were taken to approve them. The first occurred on July 4, 1920 with the results being 46 for and 89 against the proposal. A second attempt was made to gain acceptance of these by-laws on September 18 of the same year. The results were 70 for and 93 against the proposal. No further actions were taken after this time.

A proposal to install electric lights in the Church was turned down in 1921. However, on October 30, 1922 a motion was made to secure an electric light plant. This was installed on May 23, 1923.

The Lutheran Congregation was granted a charter on June 3, 1925 with adoption of a constitution on April 22, 1925. A new constitution was adopted on January 22, 1967. The UCC Congregation was incorporated in June of 1989 with the by-laws written in September of the same year.

The congregation voted favorably to make extensive repairs to the Church on June 3, 1928. Riehter and Eiler of Reading were employed as the architects. The contract was awarded to Milton Ohl of Summit Hill. The cornerstone for the new bell tower was laid on November 11, 1928 at special afternoon services. The service of the Reformed Church was used with Rev. Ralph S. Weiler, Pastor of the Grace Reformed Church, Allentown and Rev. James Lambert, D. D., Pastor of the Lutheran Church in Catasauqua as guest speakers. Milton Breiner, member of the Lutheran Council, and Wallace H. Miller, elder of the Reformed Consistory, assisted Pastors Snyder and Slifer in the laying of the cornerstone.



**REMODELED CHURCH**



The following is a list of items that were put in the cornerstone time capsule:

From Reformed Congregation:

- Heidelberg Catechism
- Reformed Church Messenger
- A Constitution of the Reformed Church in the United States
- A list of the Reformed Officers of the Church

From Lutheran Congregation:

- Lutheran Hymnal
- A Constitution of the Local Congregation
- A copy of the Lutheran
- A List of the Lutheran Officers of the Church

In addition to the foregoing list one Bible was presented from the joint congregation. A list of names who contributed \$1.00 or more at the time was also placed in the time capsule. The total collected at this time was \$411.00 which included \$94.00 collected at the service for laying the cornerstone.

The building committee consisted of Rev. Arthur Snyder, L. D. Zehner, M. G. Breiner, Levi Breiner, M. A. Henry, Alvin Rex, and Daniel Miller for the Lutheran's and Rev. Franklin Slifer, Elias Miller, Claude Wehr, Wallace Miller, Tilghman Miller, Raymond Coombe, Irvin Faust, Amandus Shellhammer, and Oliver Wehr for the Reformed. The dedication service for the newly remodeled Church was held on Sunday, May 19, 1929. The total cost of the project was \$42,509.54.

The entire Church was modernized. The exterior was veneered with buff brick. The interior was painted and redecorated. The basement was partitioned for Sunday School and a kitchen, stage, dressing room, and retiring room. The Church was refurnished with new pews, a pulpit, and chancel furniture. Cathedral glass windows, electric light fixtures, and hot water heat and electric ventilating systems were installed. The gallery was eliminated. A bell tower was erected on the northwest corner. The present carillon was added later, being dedicated on June 5, 1983.



PRESENT SANCTUARY



# Verbündniß und Beschluß

zur Aufbaunng der neuen gemeinschaftlichen Kirche im Kirchspiel „Peters“, in Westpenn, Schuylkill County, wie folgt:

Auf heute, den 21sten Juny 1845, haben wir, die evangelischen Reformirten und Lutherischen, zu dem Kirchspiel „Peters“ gehörigen Gemeinde-Glieder in Westpenn, Schuylkill County, im Staate Pennsylvanien, uns vereinigt und verbunden, eine neue Gemeinschaftliche Främ Kirche, von 42 Fuß lang und 32 Fuß breit zu erbauen; geben hiermit unsern dazu erwählten Baumeistern, nämlich: David Zehner, Adam Dreisbach, und Jonathan Gerber, volle Gewalt oben bemeldete Kirche an einem der schicklichsten Plätze auf unser gemeinschaftliches Kirchenland zu stellen. Auch verbinden wir uns, einer gegen den andern, die dazu erforderlichen und nöthigen Kosten dem Vermögen nach beizutragen bis bemeldete Kirche aufgebaut und beendigt, welches wir durch Gegenwärtiges bezeugen, durch unsere eigenhändige Unterschrift auf oben bemeldeten Tag und Datum.

Wahre und getreue Abschrift von den vereinigten Beschlüssen beider Gemeinden, die am 21sten Juny 1845, bei Legung des Grundsteins zu der neuen Kirche im Beisein einer zahlreichen Versammlung in denselben gelegt und aufbewahrt worden sind, bei welcher Feierlichkeit die Hohehrwürdigen Herren Johann Adam Reubelt, evangelisch-reformirter Prediger und G. H. J. Jäger, evangelisch-lutherischer Prediger, wechselseitig schickliche Reden hielten. Nachdem wir die evangelisch-lutherische und evangelisch-reformirte Gemeinde in Westpenn, sonst St. Peter's genannt, uns vereinigt haben, ein gemeinschaftliches Gotteshaus zu bauen, so haben wir uns über folgende Artikel mit einander vereinigt:

1. Sollen keine Prediger hineingelassen werden, als solche, die Glieder der lutherischen und reformirten Synode sind.
2. Sollen beide Gemeinden an dieser Kirche gleiche Rechte haben.
3. Um aber Mißverständnisse und Streit zu verhüten, wird mit Genehmigung beider Gemeinden festgesetzt, daß keine der andern im Gottesdienst hinderlich fallen, sondern Jede wechselseitig ihre Zeit richtig halten soll.
4. Sollen alle Ausbesserungen, die sich bei diesem Gottesdienstlichen Hause finden, gemeinschaftlich abgeholfen werden.
5. Soll der Kirchenrath von der Gemeinde selbst und von Predigern erwählt werden, die das Beste der Gemeinde besorgen und die Rechnungen, die die Kirche angehen, in Ordnung halten und jedes Neujahr Rechnung ablegen.
6. Und wer Nichts zu den angenommenen Predigern bezahlt, der muß 2 Thaler für das Begräbniß und 50 Cents für ein Kind zu taufen, zu der Gemeinde bezahlen.

7. Soll der gemeinschaftliche Kirchenrath aus 8 Personen bestehen, nämlich: aus 2 Trustees, 2 Aeltesten, und 4 Vorstehern und zwar 1 Trustie, 1 Aelteste und 2 Vorsteher von jeder Gemeinde.
8. Die Zeit, wie lange die Trustees und Aeltesten dienen sollen, soll von ihrem guten Betragen und moralischen Lebenswandel abhängen.
9. Die Vorsteher sollen alle 2 Jahre neu gewählt werden.
10. Alle Wahlen in der Gemeinde für Prediger, Schullehrer und Kirchenrath, sollen gemeinschaftlich gehalten werden und ein jedes communicirendes Glied, das seinen regelmäßigen Beitrag zur Befoldung der Prediger jährlich entrichtet, soll stimmfähig sein.
11. Wenn Zwistigkeiten zwischen beiden Gemeinden, Predigern, Schullehrern und Gemeindegliedern verfallen sollten, dann soll der gemeinschaftliche Kirchenrath besagte Zwistigkeiten richten und schlichten; desgleichen wenn in einer oder der andern Gemeinde von eben dieser Art Etwas vorgefallen sollte, soll jede Gemeindeaffaire durch ihre Glieder und Kirchenrath entschieden werden.
12. Sollte in der Zukunft die Gemeinde es für schicklich halten und nothwendig erachten zu dieser obigen Kirchenordnung schickliche Zusätze zu machen, so soll ihnen dieses Recht nicht genommen sein, aber mit dem Vorbehalt, daß solche Zusätze mit dem ächten Geist unserer protestantischen Kirche übereinstimmen.

## Gemeindeglieder:

John H. Middelskamp,  
Carl Kemeln,  
Ruben Miller,  
Philip Henry,  
George H. Middelskamp,  
Johann Habbes,  
Peter Belk,  
David Arner,  
Henry Manß,  
Jacob Ebert,  
George Balliet,  
Joseph Reier,  
Jacob Manß.

## Baumeister:

David Zehner,  
Adam Dreisbach,  
Jonathan Gerber.

Solches Alles ist geschehen im Jahr unsers Herrn, Sonntags den 22sten Juny 1845, als James R. Volk, Präsident der Vereinigten Staaten, und Francis R. Schunk, Gouvernör von Pennsylvanien, war.



**Agreement and Resolution  
to build the new community Church in the parish "Peter's  
in Westpenn, Schuylkill County as follows:**

Today, June 21, 1845, we, the congregants of the evangelical Reformed and Lutheran, of the parish "Peter's," in Westpenn, Schuylkill County, in the state of Pennsylvania, have joined together and decided to build a new associated frame\* Church 42 feet long and 32 feet wide, and give herewith our chosen builders: David Zehner, Adam Dreisbach, and Jonathan Gerber, full authority to erect above-described Church on one of the most suitable areas of our commonly-owned Church property. We also join together, one and all, to be responsible for the financing and will each, to his ability, contribute until this aforesaid Church is built and finished, which we affirm to our own signature, on the aforesaid day and date.

True and correct copies of the joint resolution of both congregations were on the 22nd of June 1845, deposited and stored in the cornerstone of the new Church during the laying of same in the presence of a large congregation, during which festivities the honorable gentlemen Johan Adam Reubelt, Evangelical Reformed preacher, and G. H. J. Jaeger, Evangelical Lutheran preacher, alternated in giving appropriate sermons. After we, the Evangelical Lutheran and Evangelical Reformed, have joined together to build a common House of God, we have adopted the following articles:

1. There shall be no preacher admitted but such as are members of the Lutheran or Reformed Synod.
2. Both Congregations shall have equal rights to this Church.
3. To avoid misunderstandings and quarrels, with the permission of both congregations, it shall be resolved that neither shall interfere with the other's service, and that each in turn shall hold its own.
4. All repairs which will be found necessary in this House of God shall be taken care of jointly.

5. The Church Council (Kirchenrat) shall be elected by the congregation and the preachers to look after the good of the congregation and keep the bills, as far as they concern the Church, in order, and give an accounting every New Year.

6. And Whoever does not pay anything towards the engaged preachers shall pay to the congregation 2 thaler\* for the burial and 50 cents to have a child baptized.

7. The Church council shall consist of 8 persons: 2 trustees, 2 aldermen, and 4 foremen\* (directors) and in the following manner: 1 trustee, 1 alderman, and 2 foremen from each congregation.

8. The duration of service for trustees and aldermen shall be determined by their good behavior and moral conduct.

9. The foremen shall be elected anew every two years.

10. All Elections in the congregation for preacher, schoolteacher, and Church council shall be held jointly, and each communicant who annually contributed his share for the preacher's salary shall be eligible to vote.

11. If difficulties\* should arise between the two congregations, preachers, schoolteachers, or individual members of the congregation, the Church council shall mediate and put to rights such difficulties. Similarly, if in either one of the congregations something of this nature occurs, shall each congregation's affairs be solved by its members and council.

12. If, in the future, the congregation finds it necessary to add to or amend the above Church rules, they shall not be deprived of their right to do so, with the understanding that such amendments are in the spirit of our Protestant Church.



## Congregants

John H. Middelkamp  
Carl Remely  
Ruben Miller  
Philip Henry  
George H. Middelkamp  
Johann Habbes  
Peter Beltz  
David Arner  
Henry Mantz  
Jacob Ebert  
George Balliet  
Joseph Neier  
Jacob Mantz

## Builders

David Zehner  
Adam Dreisbach  
Jonathan Gerber

Translated by Karl Jens.

Notes on the translation:

**Fram:** unknown, but I assume it means "frame."

**Vorsteher:** manager, director, principal,  
headmaster, warden, foreman.

**Zwistigkeiten:** difficulties, troubles (my own  
interpretation: not in my dictionary,  
but fits the context.)

**Thaler:** unknown unit of currency.

All this happened in the Year of our Lord, Sunday  
22nd June 1845, when James K. Polk was  
President of the United States and Francis R.  
Schunk (was) Governor of Pennsylvania.

## SECOND CHURCH CONSTITUTION - 1881

# Proklamation

Beim Legen des Ecksteins zu der neu zu erbauenden gemeinschaftlichen deutschen evangelisch-lutherischen und hochdeutschen reformirten  
St. Peters Kirche, in West Penn Township, Schuylkill County.

Weil der Herr da wohnen will, wo seines  
Namens Gedächtniß gestiftet wird, und wo  
Zwei oder Drei in seinem Namen versam-  
melt sind, mitten unter ihnen sein und sie  
segnen will; weil auch keine Gemeinde die  
Feierlichkeit des öffentlichen Gottesdienstes  
mit Anstand und Würde zu ihrer eigenen  
Erbauung verrichten kann, ohne eine zu die-  
sem Zwecke erbaute Kirche; und weil unser  
altes Gotteshaus so un bequem und baufäl-  
lig wurde, welches im Jahre unseres Herrn  
1845 erbaut wurde, so hat sich die Gemeinde  
entschlossen, eine neue Kirche zu bauen näm-  
lich, wie oben erwähnt, eine gemeinschaftliche  
hochdeutsch-reformirte und evangelisch-luthe-  
rische Kirche. Und da es nun nöthig ist, der  
Welt zu offenbaren, in welcher Absicht, zu  
welchem Ende, und für welche Verfas-  
sung der Christen dieses Haus erbaut wer-  
den soll. Deswegen beurlunden wir hier  
mit und thun der gegenwärtigen und zu-  
künftigen Generation zu wissen, daß wir  
heute, den 6ten Juni, im Jahre unseres  
Herrn 1881, unter der Regierung des Prä-  
sidenten der Vereinigten Staaten James

W. Garfield, und des Gouverneurs von  
Pennsylvanien, Henry M. Hoyt, den  
Eckstein zu einer gemeinschaftlichen, hoch-  
deutschen evangelischen lutherischen und evan-  
gelisch-reformirten Kirche legen, und daß wie  
Gott das Werk unserer Hände fördert und  
das Haus fertig wird, dasselbe dem dreieini-  
gen Gott, Vater, Sohn und heiligen Geist,  
auf ewige Zeiten gewidmet sein und bleiben  
und St. Peters Kirche heißen soll, in welcher  
das Evangelium von Christo, dem Gekreuz-  
igten gepredigt und die heiligen Sacramente  
verwaltet werden sollen, der Lehre seiner  
Apostel gemäß, deren Inhalt wir in unsern  
beiderseitigen Catechismen haben, die wir  
jetzt in den Eckstein legen, damit man noch  
in zukünftigen Zeiten sehen möge was unser  
Glaubensbekenntniß gewesen ist. Sollten  
nach uns Menschen aufstehen, die ihres  
Heilandes vergessen, Gottes Wort und Sa-  
cramente verachten, und die heilsame Lehre  
nicht leiden mögen, so nehmen wir Himmel  
und Erde zu Zeugen, daß wir keine Schuld  
tragen, sondern rein von ihrem Blute sein  
wollen. Dieses Haus, welches wir hier

bauen, soll stets Zeuge für uns sein, daß wir  
evangelisches Christenthum lieben hochschä-  
zen und fortgepflanzt haben wollen, daß es  
unser Wunsch ist, daß die Veröhnungslehre  
Jesus hier an diesem Orte den armen Sün-  
dern rein verkündigt werde; daß wir es von  
unsern Kindern und Nachkommen erwarten,  
daß sie nie ihre Verfassung und Gemeinde  
verlassen; daß es unser Wunsch sei, daß hier  
Alte und Junge erweckt, ermuntert, getröstet,  
gebessert und für die Ewigkeit vorbereitet  
werden. Mit solchem Wunsch, mit solchem  
Absichten können wir zuversichtlich zu Gott  
hoffen und mit Jakob sagen: Dieser Stein,  
den wir hier aufrichten zu einem Mahle, soll  
ein Gotteshaus werden — ein Ort wo Gott  
seine Gegenwart offenbaren wird.

Gegeben in West Penn Township, Schuyl-  
kill County, im Staat Pennsylvanien, im  
Jahre unseres Herrn 1881, und im Jahre  
des 105ten der Unabhängigkeit der Ver-  
einten Staaten.

Unterschieden von: den Trustees und  
Baumeistern der Gemeinde, sowie von den  
gegenwärtigen Predigern.

William Manß,  
Elias Belß,  
Johann Manß,  
William D. Zehner, } Baumei-  
ster.

Abraham Bartholomew,  
Reformirter Prediger,  
William Strauß,  
Lutherischer Prediger.

} Trustees.



Und da Gott ein Gott der Ordnung ist, der alle gute Ordnung liebt, und weil er Insonderheit will, daß bei dem Gottesdienste alles ordentlich gehen soll; und weil christliche Einigkeit und Bruderliebe in einer Gemeinde leicht gebrochen werden kann, wo keine festgesetzte Zucht und Ordnung ist, so haben wir auch zu dem Ende folgende Regeln abgefaßt, die von uns gebilligt und angenommen, und bei uns gehalten werden sollen.

1. Diese Kirche, zu welcher jetzt der Gottesdienst gelegt wird, soll den Namen führen: „Die St. Petrus Kirche der gemeinschaftlichen hochdeutschen reformirten und deutschen evangelisch-lutherischen Gemeinde in West Penn.“

2. Es soll ein Kirchenrath durch die Mehrheit der Stimmen der Gemeinde erwählt werden, welcher aus 4 Ältesten, 8 Vorstehern, 2 Truſte, 1 Sekretär und 1 Schatzmeister bestehen soll; jede Benennung wählt die Hälfte, nämlich 2 Älteste, 4 Vorsteher und 1 Truſte. 1 Sekretär und 1 Schatzmeister sollen gemeinschaftlich gewählt werden. Die Pflicht dieses Kirchenraths soll sein: Für das Beste der Gemeinde zu sorgen, daß Prediger und Schulmeister ihre Pflicht thun, daß alles ordentlich in der Gemeinde zugehe, und daß der Prediger und der Schulmeister ihre Bezahlung richtig erhalten.

3. Die Dienſtzeit dieses Kirchenraths soll sein wie folgt: Älteste 3 Jahre, Vorsteher und Truſte 2 Jahre. Der Kirchenrath soll jedes Jahr eine Wahl halten auf Neujahr für 9 Personen, nämlich: 2 Älteste, 4 Vorsteher, 1 Truſte, 1 Sekretär und 1 Schatzmeister. Diese so erwählten Personen sollen nicht länger dienen, als in der Regel angezeigt steht. Der Sekretär und Schatzmeister müssen alle Jahre erwählt werden. Dieser Kirchenrath soll immer so eingerichtet werden, daß immer die Hälfte auf einmal aus dem Amte treten darf, und neue dafür erwählt werden. Wenn aber durch Tod oder andere Umstände eine oder die andere Stelle im Kirchenrath erledigt werden sollte, dann soll der Kirchenrath das Recht haben, eine fähige Person für besagtes Amt zu ernennen bis zur nächsten allgemeinen Wahl. Auch sollen Wahlen jedesmal durch die Prediger vier Wochen vorher bekannt gemacht werden, und die Wahlen sollen mit geschriebenen Zetteln gehalten werden.

4. Der Schatzmeister soll alles Geld, welches zu dieser Gemeinde gehört in Empfang nehmen, alles was die Gemeinde zu bezahlen hat, bezahlen und Rechnung davon halten. Jedes Jahr auf den Neujahrstag (sollte dieser Tag auf einen Sonntag fallen, so soll der Tag vorher oder nachher dazu genommen werden), soll die Rechnung von Einnahmen und Ausgaben der Kirche der Gemeinde vorgelegt werden.

5. Der Schatzmeister soll zur bessern Sicherheit des Vermögens der Gemeinde, einen verantwortlichen Bürgen stellen, wenn der Kirchenrath es für notwendig erachtet sollte, und soll nichts ausbezahlen, ohne auf Order der Truſte.

6. Wenn die Predigerstellen, oder eine derselben, auf irgend eine Weise vacant werden sollten, so soll der Kirchenrath einen tüchtigen Prediger ausfinden und auf einen

bestimmten und bekannt gemachten Tag eine Probepredigt für die Gemeinde thun lassen; hernach soll die Gemeinde durch eine Mehrheit der Stimmen entscheiden, ob sie denselben Prediger annehmen wollen oder nicht. Alle Wahlen sollen gemeinschaftlich gehalten werden.

7. Wenn ein Prediger das Evangelium Jesu Christi nicht rein und lauter predigt, und die Sakramente nicht schriftmäßig verwaltet und nicht die Gottheit Christi anerkennt und glaubt, und seinen Zuhörern öffentlich vorträgt, oder einen lasterhaften Lebenswandel führt, so soll er bezeugen vom Kirchenrath ermächtigt werden, und wenn er sich nicht bessert, dazu soll der Kirchenrath die Gemeinde zusammen berufen und durch eine Mehrheit der Stimmen entschieden werden, ob er länger Prediger der Gemeinde sein soll oder nicht. Auch hält sich die Gemeinde vor, irgend einen der angestellten Prediger zu entlassen, wenn sie es für gut befinden sollte.

8. Wenn irgend ein Kirchenbeamter wesentlich gegen vorstehende und nachfolgende Regeln handelt, und einen offenbar lasterhaften Lebenswandel führt, dann soll er so gleich seiner Stelle entzogen und ein Anderer an seiner Stelle ernannt werden.

9. Im Fall eine Schulmeister- (oder Vorsteher-) Stelle vacant werden sollte, so soll der Kirchenrath eine tüchtige Person ausfinden, und alsdann soll er auf eben die Weise, wie im Artikel 6 in Ansehung der Prediger bestimmt worden ist, angenommen werden oder nicht, wie es die Gemeinde für gut befindet.

10. Die Vorsteher sollen auf beiden Seiten eine Liste sämtlicher Glieder dieser Gemeinde führen, deren Namen auch in das Kirchenbuch eingetragen sind. Diese Liste sollen sie in 4 Theile theilen und ein jeder der 4 Vorsteher soll ein 1 Theil nehmen, worin diejenigen Glieder aufgezeichnet stehen, die in seiner Kirchparochie wohnen, um nur derselben für den Prediger zu collectieren. Solche Glieder, die nichts für beide lutherische u. reformirte Prediger und zum Erbauen der Kirche bezahlen, geben dadurch zu erkennen, daß sie fernhin keine Glieder dieser Gemeinde mehr sein und heißen wollen, und ihre Namen sollen von der Liste der Gemeindeglieder gestrichen werden, und Prediger, Schulmeister und Vorsteher dieser Gemeinde sollen ihnen auch nicht dienen. Für ein Grab sollen sie von 25 Cents bis zu 10 Thaler bezahlen, je nachdem es der Kirchenrath bestimmen mag.

11. Alle diejenigen Glieder, deren Namen als solche von der Liste weggestrichen sind, und wünschen wieder als Glieder aufgenommen zu werden, sollen, wenn sie wieder anfangen, jährliche Beiträge zur Befoldung beider Prediger, lutherisch wie reformirt, und des Schulmeisters usw. zu bezahlen wieder als Glieder angenommen werden, und alle Rechte eines Gliedes dieser Gemeinde erhalten. Doch aber müssen Solche, die wegen dem Bau der Kirche sich von der Gemeinde entfernen und nicht mehr als Glieder der Gemeinde angesehen werden, wollen, von 6 bis 25 Thale., so wie es der Kirchenrath für recht und billig halten wird, zum Nutzen der Gemeinde bezahlen, um ihr Recht wieder zu erlangen.

21. Es soll kein Glied dieser Gemeinde, das durch einen offenbaren lasterhaften Lebenswandel ein Vergerniß giebt, zum Genuß des heiligen Abendmahls zugelassen werden, sondern so lange von dem Prediger und Kirchenrath zurückgewiesen werden, bis Zeichen einer gründlichen Sinnesänderung und aufrichtigen Buße an ihm wahrzunehmen sind.

13. Beide Theile, Reformirte und Lutheraner, sollen, wie seither, gleiches Recht an der Kirche, Schule und dem ganzen Vermögen der Gemeinde überhaupt haben, und daher auch die Hälfte der Zeit in zwei oder vier Wochen das Gotteshaus benutzen können, jedoch so, daß kein Theil dem andern im Gottesdienste beschwerlich oder hinderlich sein darf.

14. Zu Zeichenpredigten sind die in der Gemeinde angestellten Prediger zuerst zu bestellen, sollte es aber der Fall sein, daß die Familie des Verstorbenen Verlangen hätten, einen andern Prediger zu wünschen, so soll dies ihrem Wunsche überlassen sein, mit dem Vorbehalt, daß die zu diesem Zwecke zu bestimmende Person ein ordinirter lutherischer oder reformirter Prediger sein muß.

15. Keine Prediger sollen als bestimmte Prediger in dieser Gemeinde angenommen werden, außer solche, die examinirt und als Glieder entweder einer anerkannten lutherischen oder hochdeutschen reformirten Synode aufgenommen worden sind. Auch darf keinen Prediger von irgend einer Seite in der Zwischzeit erlaubt werden, in dieser Kirche zu predigen.

16. Alle wichtige Angelegenheiten dieser Gemeinde sollen bei Mehrheiten der Stimmen wirklicher Gemeindeglieder entschieden werden. Keine Person soll das Recht haben für irgend eine dieser Kirchenregeln, oder für solche die noch gemacht werden mögen, zu stimmen, die nicht ein reformirtes oder lutherisches Glied dieser Gemeinde und confirmirt ist und zum Bau der Kirche und zu beiden Predigern, lutherisch wie reformirt, bezahlt hat.

17. Alle Papiere, Kaufbriefe u. s. w. dieser Gemeinde sollen in die Hände des von der Gemeinde erwählten Sekretärs übergeben werden, und von ihnen und ihren Nachfolgern im Amte, verwahrt und aufgehoben werden.

18. Im Fall eine Leiche vorfallen sollte auf einen Sonntag, so soll der Gottesdienst vorgehen oder die Leiche mit dem Gottesdienst gehalten werden.

19. Keine von den vorhergehenden Regeln kann geändert werden, ohne Zweidrittel der Stimmen aller Glieder dieser Gemeinde; und wenn eine derselben geändert werden soll, so muß es allemal erst wenigstens acht Wochen der Gemeinde zur Überlegung vorgelegt werden.

20. Diese Kirchenregeln sollen alle Jahre zweimal in der Gemeinde von beiden Predigern derselben öffentlich vorgelesen werden.

21. Alle obige Regeln sollen in voller Kraft sein, sobald sie von der Gemeinde bei einer ordentlichen Wahl durch Mehrheit der Stimmen gebilligt, und von den Baumeistern und dem Kirchenrath, im Namen der Gemeinde, unterschrieben worden sind.

## Reformirt.

William Maag,  
Johann Maag,  
Schatzmeister.  
Johann Maag,  
Ältester.

## Truſte.

Daniel Dreißbach,  
William G. Behr,  
Vorsteher.

## Lutherisch.

Elias Pelz,  
William D. Zehner,  
Schatzmeister.  
David Happeß,  
Ältester.

## Truſte.

David Reed,  
Nathan G. Neg,  
Vorsteher.

Charles Kemely, Schatzmeister.

Sekretär.



## **PROCLAMATION**

**At the Occasion of the laying of the cornerstone for the new United German Evangelical-Lutheran and High German Reformed St. Peter's Church in West Penn Township, Schuylkill County.**

Because the Master will live where His name will be honored, and since He will dwell among two or three when they congregate in His Name, and bless them;

and since no congregation can perform a divine service with the solemnity and decorum for its own edification without a Church built for that purpose;

and since our old Church, which was built in the year of Our Lord 1845, has become so inconvenient and dilapidated, the congregation has determined to build a new building, and, as mentioned above, a United High German Reformed and Evangelical Lutheran Church.

And since it is now necessary to proclaim to the world in which manner and for what purpose \_\_\_\_\_ this house shall be built, we witness herewith to the present and future generations that today, January 5, in the year of Our Lord 1881, under the government of the President of the United States, James A. Garfield, and the Governor of Pennsylvania, Henry M. Hoyt,

we lay the cornerstone to our United High - German Evangelical Lutheran and Evangelical Reformed Church,

and, as God blesses the work of our hands and the building is completed, that same will be dedicated to God the Father, Son, and Holy Ghost, forever and ever, and be known as St. Peter's Church, in which the doctrine of Jesus Christ be preached to the believers, and the holy sacraments administered according to the teaching of the apostles, which are contained in both our catechisms, which we will now deposit in the cornerstone so one can see at a future time what our profession of faith was.

Should there come about a people who forget about the Savior, despise God's Word and Sacraments, and do not love the wholesome teachings, let heaven and earth be witness that we bear no fault and that we wish to be clean of their blood.

This House, which we are erecting here, shall always be witness that we love our

evangelical Christianity, that we hold it in high esteem, that we work to propagate the faith, that it is our wish that the teaching of reconciliation with Jesus be proclaimed to the poor sinners in this place, that we expect from our children and descendants that they never abandon their beliefs and congregation and that it is our wish that old and young will be inspired, stimulated, consoled, improved, and be prepared for eternity.

With such a wish and with such intentions may we confidently pray to God and say with Jacob: This stone which we erect here to a pillar shall become a Church; a place where God will make His presence known.

Set down this day in West Penn Township, Schuylkill County, in the State of Pennsylvania, in the year of Our Lord 1881, and in the 105th year of the independence of the United States.

Signed by the Trustees and Architects of the Congregation and the present Preachers:

William Mantz  
Elias Beltz  
Johann Mantz  
William D. Zehner

Architects

Abraham Bartholemew  
Reformed Preacher  
William Strauss  
Lutheran Preacher



Notes on the Proclamation translation by Karl Jens:

The proclamation translation is almost all one big sentence; I broke it up into sections for easier reading. In the fourth section, "und fuer welche verfassung der Christen" is the phrase where I've left a blank - at a loss on how to translate this one!

und = and

fuer = for

welche = which or what

verfassung = constitution, condition,  
situation, frame of mind

der = of  
Christen = Christian

The names of the churches are given differently in different parts of the translation - I wrote them as they're given.

In the quotation from Jacob, to a monument sounds awkward, although it's a literal translation; should it be as? Couldn't find it in my Bible.

Translation by Karl Jens

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## THE PREAMBLE AND TWENTY-ONE ARTICLES COPIED FROM THE CHARTER OF INCORPORATION

(When Karl Jens translated the foregoing proclamation, he was also given a copy of the Charter of Incorporation which was recorded at the Schuylkill County Courthouse on March 30, 1882, in Miscellaneous Deed Book 16 Page 413. He verified that the twenty-one articles in this document are an exact translation of the same in the original constitution which follows the proclamation.)

It is the object of this corporation to provide its members with the stated preaching of the Gospel of Jesus Christ and to afford them facilities for the observance of the duties and ordinances of the Christian Religion and to adopt and prosecute, from time to time, such measures as may be calculated to promote the general spread of the Redeemers Kingdom, and kindred purposes, and for these purposes to have, and enjoy all the rights of said Act of Assembly, and Whereas God is a God of order, who loves all good order and because He devises in particular that public worship shall be conducted in an orderly manner, and because Christian Unity and brotherhood can easily be broken in a congregation, where there is no strict discipline and order, Therefore in pursuance of these objects, we have adopted the following Constitution, which was by us accepted and adopted and which shall not be violated by us.

1. This Church shall be called, The St. Peter's Union, High German Reformed and German Evangelical Lutheran Church of West Penn.

2. The consistory shall consist of four elders, eight deacons, two trustees, one secretary and one

treasurer; and shall be elected by a majority of the votes of the congregations; each congregation shall elect one half of said consistory, namely two elders, four deacons, and one trustee. One secretary and one treasurer shall be elected by the joint congregations. The duties of said consistory shall be: to provide for the best interest of said Church; to require the ministers and leader of the choir to do their duties, that the regulations of the Church are followed, and that the ministers and leader of the choir receive their salaries regularly.

3. The said consistory shall hold their respective offices during the following terms; elders, three years, deacons and trustees two years. The consistory shall on each New Year Day, hold an election for nine persons, namely two elders, four deacons, one trustee, one secretary and one treasurer. These officers shall not hold their respective offices during a longer term than herein provided for. The secretary and treasurer must be elected every year. This consistory shall always be so regulated that one half of the officers' terms shall expire at the same time, and new officers elected in their place. If, however, through death or otherwise, any office in said Church shall



become vacant, then the consistory shall have the power to appoint a suitable person to fill such office until the next general election. Such election shall be made known by the ministers four weeks before the time for holding said election, and said election shall be held by written ballots.

4. The treasurer shall take charge of all moneys belonging to said congregation, pay the expenses thereof, and keep an account of said payments. Each year, on New Year's Day, (if said day should fall on Sunday, than on the following day) an account of the receipts and expenditures of said Church shall be presented to said congregations.

5. The treasurer, for better securing the property of said Church, shall give security, whenever the consistory may deem it necessary, and shall pay out no moneys, unless by order of the trustees.

6. In case the ministerial offices or one of them, should in any way become vacant, the consistory shall elect a qualified minister and on an appointed and published day shall permit him to deliver a trial sermon; afterwards the congregation shall determine his election or rejection by a majority vote. All elections shall be by the united congregations.

7. If a minister does not preach the true doctrine of Christ unity, and administer the sacraments according to the Scriptures, and does not acknowledge and believe in the Divinity of Christ, and openly preach the same to his congregation, or if he leads a wicked life, then, for these offenses, the consistory shall admonish him, and if he does not repent and conduct himself in a proper and upright manner, the said consistory shall call a meeting of the Church and determine through a majority of the votes of said Church, whether he shall continue to preach to said congregations or not. The Church shall also accept the resignations of any of its ministers, whenever they find it to the interests of said Church to do so.

8. When any member of the consistory willfully violates any of the provisions of this constitution, and shall be openly wicked and corrupt, he shall be removed from his office and another person elected to fill his place.

9. In case of a vacancy in the leadership of the choir, the consistory shall select a qualified person, who shall be elected or rejected, according to the provisions contained in article no 6 relating to the election of ministers.

10. The deacons of each congregation shall keep a list of members in good standing, whose names shall also be entered in the Church Book. This list shall be divided into four parts, and each of the four deacons shall take the part which contains the names of those members who live in his neighborhood and shall collect from them towards the payment of the minister's salary. Those members who do not pay both for the support of the Reformed and the Lutheran ministers, and towards the payment of the expenses of the building of the Church, are by this constitution declared to be members of this Church no longer, and their names shall be stricken from the list of members of this Church, and the ministers, leaders of the choir, and deacons, shall not officiate for them. For a grave they shall pay from twenty five cents up to ten dollars, according to the regulations which may be made by the consistory from time to time.

11. All those members whose names have thus been stricken from the list of membership, and who wish to become members again, shall, if they begin to pay yearly, toward the salary of the ministers of both Reformed and Lutheran, and also for the payment of the salary of the leader of the choir, be admitted again as members and be entitled to all the rights and privileges of good standing members. Still, however, those members who sever their membership with this Church on account of the building of the said Church, shall not be received again as members, unless they pay towards the support of the Church, from five dollars upwards to twenty five dollars, according to the regulations in such case, made by the consistory from time to time. Whenever any property real or personal shall be bequeathed, devised or conveyed to the said, The St. Peter Union High German Reformed and German Evangelical Lutheran Church of West Penn, for the use of said Church, or for religious worship or expenditure or maintenance of, either, the same shall be taken and held, or in use, subject to the

control and disposition of the lay members, of such Church or such constituted officers or representatives thereof, as shall be composed of a majority of lay members, citizens of Pennsylvania having a controlling power, according to the rules, regulations, usages, or corporate requirements thereof so far as convenient herewith.

12. No members of this Church, who, through his conduct, gives occasions for scandal, shall receive the Holy Sacrament, but shall be rejected by the pastors and the consistory, until he shall have given satisfactory evidence of repentance and good behavior.

13. Both congregations, Reformed and Lutheran, shall, as heretofore possess equal rights in the Church, school and all the property belonging to said Church (Corporation) and also each congregation shall be entitled to the use of the said Church, half of the time, every two or four weeks, but in such manner that the services of neither congregation shall interfere with the services of the other congregation.

14. In case of funerals the regular ministers of this Church are first entitled to officiate but, however, if any family or person should desire another minister, such family or person shall have the right to procure him, provided that such minister must be a regularly ordained minister of the Lutheran or Reformed Church.

15. No minister shall be elected as pastor of this Church, unless he has been examined and received as a member either of a recognized Lutheran or High German Reformed Synod. Neither shall a minister of any other denomination be allowed to preach in this Church.

16. All important affairs of this Church shall be determined by a majority of the votes of actual members of this Church. No person who is not confirmed and is not a Reformed or Lutheran member, and has not paid towards the building of this Church (if at present a member) and for the support of the ministers of this Church, Lutheran and Reformed, shall have a right to vote for any of the regulations or for any that may be made hereafter.

17. All papers, title deeds, etc. of this Church shall be in the care of the regularly elected secretary of this Church, and by him and his successors in said office be properly taken care of.

18. In case a funeral should occur on Sunday, the regular service of the day shall have precedence, but the funeral service may be held in connection with the stated worship.

19. None of the above provisions shall be changed or amended unless by a two thirds majority of all the members of this Church, and when any change or amendment is contemplated, such contemplated change or amendment must be made known to the Church at least eight weeks before any action can be taken on the same.

20. This Constitution shall be read to the congregation twice every year, by the ministers of both congregations.

21. All the above regulations shall be in full force as soon as the same have been adopted by a majority of the votes of this Church, and have been subscribed by the architects and consistory, in the name and in right of said Congregations.

William Mantz  
William D Zehner  
Elias Mantz  
Jacob R Kistler  
David Reed  
Daniel Reinert  
Elias Rex  
Elias Wehr  
Abraham Balliet  
Solomon Mattarn  
Lewis Beltz  
Thomas Neyer  
John Mantz

Those who signed before the Recorder of Deeds were:

John Mantz  
William Mantz  
Elias Beltz



## HISTORY OF THE UNION CHURCH AND THE MAHONING CHARGE

*"For where two or three come together in My  
name, there am I with them."*

Matthew 18:20

### The Union Church

In the early 1700's the Palatinate area of Germany was largely populated by Lutheran and Reformed people. Times were hard for them for a variety of reasons. There were constant wars taking place, and these people were a peace loving people. The Roman Catholics were persecuting both the Lutheran and Reformed. Most important there were a series of very bitter, cruel winters and very poor harvests. The Lutheran and Reformed people of the Palatinate were in desperate straits. Therefore, many of them did a very courageous thing. They scraped together all of their savings, left their family and friends behind, and migrated to Pennsylvania. William Penn had openly extended an invitation to the German people to come to his colony. He had promised them religious freedom. Many took him up on his offer.

The Lutheran and Reformed people who settled in southeastern and south central Pennsylvania were, for the most part, farmers. They were extremely poor, having spent all their savings to travel here. Yet, they were a religious people. They missed not having a Church and a school as they had in Germany. They did not have the means to build them for they could scarcely keep body and soul together. The first German Reformed preacher in Pennsylvania was John Philip Boehm. Having established a number of Churches here, he wrote, "We allow the Lutherans to worship in our Churches, too, because we Reformed people are at present in a rather poor condition." In Philadelphia both Lutherans and Reformed worshipped in a butcher shop on Sundays when the shop was closed. The owner charged them four pounds a month which they had difficulty paying.

In an English speaking country, the German speaking people found it advantageous to stick together. They shared not only a common language and a common ethnic background, but

their religious customs and traditions were quite similar. Many of them were related to one another. They were equally poor. Therefore, it made good sense for them to build houses of worship which they would share with one another. They appreciated one another's preaching and liturgy, although they felt it desirable to have separate services of Holy Communion.

There was yet another reason why these German Lutherans and Reformed decided from the time of their arrival in Pennsylvania to share their worship facilities with another. Ordained ministers were extremely scarce. In Germany Pastors and Churches were supported by the State. Clergy salaries as well as the upkeep of Church buildings were paid for out of tax money. Thus the clergy in Germany, though by no means affluent, were at least assured by the state of a parsonage to live in and a steady, adequate salary to meet their financial or temporal needs.

In Pennsylvania things were quite different. A minister had absolutely no security. The only money available to build and maintain Church buildings and to pay the clergy came from what people were willing and able to put on the collection plate. Since the people were almost all living near the poverty line, there was little income that a Pastor could expect to receive. Thus most clergy chose to remain in Germany, enjoying the security which was offered and fearing the poverty that awaited them if they came to the new world. With clergy so scarce, it made sense that if Lutherans and Reformed shared a building and took turns conducting services, then the few clergy that were available could be stretched a little further.

These Churches that were shared by the Lutheran and Reformed congregations became known as Union Churches. They were distinctive to Pennsylvania with just a few located over the border in the state of Maryland. This was a phenomenon unknown anywhere else in the country. Usually one Pastor served quite a few Churches and traveled from place to place conducting services as regularly as possible. Between about 1725 and 1860 more than 400 Union Churches were built in Pennsylvania. It

became the normative pattern in the Pennsylvania German country where, indeed, most settlers were either Lutheran or Reformed.

1817 brought the 300th anniversary of the Protestant Reformation. It was at this time that King Frederick William III of Prussia ordered the Lutheran and Reformed Churches in Prussia be united into one denomination. They were to be known as the Evangelische Kirche. He had the authority to do this because Germany had a state Church. They are still known to this day as the Evangelische Kirche whereby the Pastors receive their compensation from the government, and the government still maintains all the Church buildings.

Knowing what was happening in Germany, there was a movement in this country to also merge these two denominations which were very similar in so many ways. They had already built a college together in 1787 known as Franklin College. Benjamin Franklin himself had made a generous donation to aid in the education of the German people in Pennsylvania. He journeyed to Lancaster to help lay the cornerstone for the first building at the college. Lutheran Pastor, Rev. Henry Melchior Muhlenberg, was the first President of this Lutheran and Reformed College. It was designed to educate men in general but was most specifically to educate men for the ministry of the Lutheran and Reformed Churches.

By the early 1800's there were discussions between the Lutheran and Reformed to also build a Theological Seminary together. This way they would no longer need to be dependent upon clergy coming from Europe to serve the Churches in Pennsylvania. However, these discussions broke down, and the Reformed Church decided to build its own seminary. Shortly thereafter, the Lutherans gave up their interest in Franklin College and built their own college and seminary at Gettysburg.

Merger discussions began in earnest around 1820. In this country there was no King who could order these two denominations to merge. So it had to be a decision freely arrived at and agreed upon by the two parties. It was Rev. Muhlenberg who first proposed that the German Reformed Synod and the German Lutheran Synod merge so there would

be one Church in America as there was in Germany. The Lutherans formally placed this proposal before the Reformed Synod along with a proposal that there be one common hymnbook. This would greatly simplify matters since they shared so many church buildings together and generally worshipped as one big family, with only the preacher and the hymnbook changing from week to week. The Reformed Church felt itself to be the smaller of the two denominations and feared they would simply be swallowed up in such a merger. They felt they would be absorbed into the Lutheran Church and would lose their identity. Therefore, they failed to respond to the request for merger and even tabled the decision to produce a common hymnal.

Over the course of the next decade the Lutherans made similar proposals. Each time the Reformed people failed to act upon those proposals. This lack of cooperation greatly discouraged the Lutherans. Finally, in 1837, the Reformed Synod agreed and voted to inform the Lutheran Synod that they were now seriously ready to pursue the matter of merging their two denominations. However, the Lutherans, by this time had lost interest in the proposal and simply never responded to the request. "When the Lutherans were favorable, the Reformed were slow; when the Reformed were favorable, the Lutherans were silent."<sup>1</sup> As a result these two sister denominations, ever so similar in so many ways, failed to get together. The matter of merger was dropped and never seriously considered again. Lutheran and Reformed dialogue about theological matters continues to this day, but there has been no serious talk of merging the denominations since 1837.

Following the Civil War, the Germans in Pennsylvania were becoming a more affluent people. Their population was growing, especially in urban areas. It no longer made sense for the two denominations to share a building when they could each easily afford their own. Thus, one by one these Union Churches began to disband, with the city Churches leading the way. In most cities

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<sup>1</sup> History of the Reformed Church in the United States, James I. Good, 1955, page 185.



and small towns in southeastern and south-central Pennsylvania, there are now Lutheran and Reformed Churches which once shared the same building. In Tamaqua, for example, a Union Church was built in 1835. It was built in that part of town that came to be known as "Dutch Hill" because that was where the Dutch or German Church was. As the town grew in size, they outgrew this little Union Church. Ultimately out of this little Church came St. John Lutheran and St. John UCC as well as Zion Lutheran and Trinity UCC. All four strong Churches in our neighboring community had their roots in the Union Church on "Dutch Hill."

In the early 1870's the Lutheran Synod passed what was known as the Galesburg Law. Simply put, it meant Lutheran Pastors for Lutheran pulpits and Lutheran Pastors for Lutheran altars. While the Reformed Church passed no such law, both denominations came to see the Union Church as a thing of the past. They felt it was a concept which had outlived its usefulness. They tried to discourage any more Union Churches from being built. However, neither denomination had the kind of Church government which could absolutely forbid it, nor could they pass an edict forcing all Union Churches to cease to exist. Thus, it simply became a matter of time when, one by one, Union Churches made the decision to either disband their union arrangement and each build their own building, or to consolidate and become one congregation. In the more populated areas, generally, each denomination built their own Church. Consolidation seemed to make more sense in the more rural areas. In 1961, a survey indicated that 273 Union Churches remained out of the original 400, nearly all of which were in rural areas. By 1994 there were less than fifty remaining. In the United Church of Christ there are more than 6,250 local congregations. The Mahoning Charge is the only one left in the whole denomination consisting of three Union Churches. Of the fifty remaining Union Churches, quite a number are very, very small Churches with each congregation having less than one hundred members. Of the others, virtually all now have both a Lutheran and UCC service on each Lord's Day. Thus, Zion's and St. Peter's appear to be virtually all alone in their respected denominations

in having continued their schedule of alternating services all these years.

The Union Church is an 18th and 19th century phenomenon. The 20th century has seen the demise of 80% of all Union Churches that survived into this century. The world has changed ever so much since the Union Church first came into being as a very practical way to provide for the worship and education of poor Pennsylvania Germans trying to establish themselves in a new world. In our own area in recent years we have seen how rapidly the Union Church has been disappearing. Faith Church in Delano, St. Peter's Church in Locust Valley, Zion Church in Lewistown Valley, Christ Church in McKeansburg, and Ben Salem Church in Andreas were all Union Churches which have now become UCC Churches. Dinkey Memorial Church in Ashfield and Friedens Church in New Ringgold were both Union Churches which became Lutheran Churches. These consolidations are very typical of what has been happening in the past thirty years in one Union Church after another throughout the area of Pennsylvania originally settled by the Pennsylvania German people where these Churches were once so prevalent.

As we celebrate our 150th Anniversary here at St. Peter's, we rejoice in the spirit of harmony which has prevailed throughout the years and in the cordial relationships which both Lutherans and UCCs have enjoyed.

### **The Mahoning Charge**

We have no idea when Charge Wide Churches came into being. However, we know that Union Churches existed in Pennsylvania from the onset of German settlement with the Churches being served by a "Circuit" Pastor. These Pastors were called thus because they traveled to many Churches in a given area making a so called circuit. They baptized, confirmed the youth, and performed marriages along with giving the Sunday sermon. He received payments for these services from the individuals of each Church he served. The hired School Master would read the sermon on Sundays when he was not present.

It is said that the Mahoning Charge once consisted

of St. Peter's Church in Mantzville and Zion's Stone Church in Snyders both of West Penn Township; Ben Salem Church in Andreas and Dinkey Memorial Church in Ashfield, formerly called Pennsville, both of East Penn Township; and St. John's Church of Mahoning Township. It is not known exactly when this came into existence, but we can study the history of the Churches to get a better idea.

Zion's Stone Church is the oldest of the last five mentioned Churches. It was in existence in 1784 when the services were held in a log building. The second of the five to form a congregation was Ben Salem Church. Their first Church, also a log building, was completed in 1797. The first Pastor they shared was Rev. John Zulich, a Reformed Minister who came to both Churches between 1815 and 1820. He also served Churches in Lynn Township, Lehigh County. The first Lutheran Pastor who served both Churches was Rev. Ernest Augustus Bauer who came to both congregations around 1842.

St. John's Church was built in 1850, and Dinkey Memorial Church was built in 1851. Pastor Bauer was their first Lutheran Pastor. However, Rev. Zulich was the first Reformed Pastor for St. John's, and Rev. George Christian Eichenberg was the first Reformed Pastor for Dinkey Memorial. St. Peter's is the older of the last two mentioned Churches. The first Pastors to serve our congregation were Rev. Bauer and Rev. Eichenberg. The early Church record book indicates the possibility of Rev. Reubelt serving the Reformed Congregation prior to Rev. Eichenberg.

In all probability the Lutheran Mahoning Charge started with Rev. Bauer. In 1888 the Mahoning Charge was identified by the Lutheran Synod. In 1966 the East Penn Mahoning Parish and West Penn Parish were formed from the Lutheran Mahoning Charge. East Penn comprised of Ben Salem Church and St. John's Church. West Penn included St. Peter's Church and Zion's Stone Church.

The Reformed Mahoning Charge probably did not come into existence until the end of the last century. In recent times Ben Salem Church has

become entirely UCC and Dinkey Memorial Church is solely Lutheran. St. John's Church is still a Union Church. The UCC Mahoning Charge presently consists of St. Peter's, Zion's Stone, and St. John's Churches.

In 1799 "The Lutheran and Reformed Congregation in the vicinity of Mahoning Creek" purchased 10 acres 130 perches of land from Andreas and Eva Catherine Foeller. The indenture was dated December 2, 1799 and purchased at a cost of thirteen pounds. Trustees were Jacob Fritz and Peter Rabenold, Lutheran, and Leonard Balliet and John Morhard. Leonard Balliet's sons, George and Leonard, were among the first members of St. Peter's Church.

The purpose of this purchase was "to promote Literature and the Education of Youth and the Extenuation of the gospel." An additional acre was purchased by indenture dated January 23, 1808 from Abraham and Barbara Freyman for the same purpose as previously stated. The trustees at this time were Connart Hans and Jacob Hauss, Lutheran, and Leonard Balliet and Philip Ginter, Reformed.

It is believed that this was the sight of the chapel built at Normal Square. This was also used as a school and later became known as "The Normal Institute." It has been said that this chapel has at one time belonged to both the congregations of Ben Salem Church and St. Peter's Church, but nothing can be found to prove this.

The Mahoning Reformed Charge purchased a parsonage in Andreas in the fall of 1912 for the cost of \$2,500.00. It was originally the home of Rev. Thomas Reber and was purchased from the estate. St. Peter's share of the cost was \$833.00 which was collected by James Wehr. George O. Fenstermacher was the secretary for the Charge and transacted most of the business in the estate settlement. Both these men were the first trustees for the parsonage. It was sold on August 3, 1928 for \$3,400.00. A lot was bought at the same time from Aaron Zimmerman for \$300.00. This adjoined a lot which was purchased January 31, 1928 for the same price. The new parsonage was erected this same year for a total cost of \$8,400.00



which did not include volunteer labor. The new parsonage was located in New Mahoning. It was more conveniently located and equipped with modern conveniences. This remained the Reformed parsonage until 1987 at which time it was sold. The Pastor was given a housing allowance and permitted to live in his own home.

The first Lutheran parsonage was at Pleasant Corners, in Carbon County. It is not known when this was built, but it was in existence in 1876 when Rev. William Strauss resided here. A parsonage was later built at Normal Square. The next Pastor to serve the Charge was Rev. Wirt Addison Dries. When the Lutherans applied for a Charter of Incorporation in 1925 his residence is given as Normal Square. The parsonage must have been relocated sometime during either of these two Pastors' service.

The Mahoning Lutheran Charge sold the parsonage at Normal Square on April 22, 1966. This was sold at a public sale and purchased by the East Penn Mahoning Parish for \$15,325. In March of 1966 a lot was purchased by the West Penn Parish from Claude Wehr for \$1,000. A bid was accepted for \$32,975 from Frank Baer in September of the same year for the purpose of building a new parsonage on this site. Pastor Spengler and his family lived at the home of Eva Eberts during the time of construction. They moved into the new parsonage on January 31, 1967. A service of dedication was held on June 18 of the same year.

### THE CHURCH ORGAN

*"I will sing a new song to you, O God; on the ten-stringed lyre I will make music to you."*

**Psalms 144:9**

The records show that a reed organ was contained in the original Church and also the Church built in 1881. Repairs were made to the organ in 1883 at a cost of \$3.00. In 1889 repairs were made again to the organ by D. H. Henninger and W. J. Staut, members of the Church. This organ was sold in 1905 for \$30.00.

In 1906 a pipe organ was purchased to replace the reed organ. The cost was \$1,500.00, \$500.00 of which came as a donation from Andrew Carnegie. Pastors Strauss and Reber were instrumental in the collection to defray the cost of the organ.

An organ blower was installed in 1923 for \$247.15. This was the same time the electric light plant was secured. The organ was located in the gallery near the senior choir loft. The organ was moved and stored during the remodeling of the Church in 1928. A new motor and blower were installed upon completion of the renovations. Milton Ohl was contracted to complete the job.

A vote was taken on March 23, 1952 to purchase an electric organ. The vote was in favor of a pipe organ. On July 30, 1952, Paul Fritzche was contracted for the new organ. A new console was installed along with new pneumatic actions. The chimes and pipes of the present organ were used. The organ pipes were now located in two chambers. Robert Miller did the necessary carpenter work for the installation of the organ. A dedication service for the new organ was conducted on May 3, 1953.

On April 16, 1990, John Gumpy of the Lehigh Organ company was contracted to rebuild the pipe organ at a cost of \$49,417. The organ and pipes were removed in April of 1991. The pipes were replaced, revoiced, and reconditioned. Additional work was approved on January 16, 1994 which included re-leathering the blower and pedal reservoirs, revoicing the great trumpet pipes and the swell oboe pipes, and replacing the diapason stops of 61 pipes. The work was completed in November of 1994. The re-built pipe organ will be dedicated on April 30 as part of the year's celebration for the 150th Anniversary of St. Peter's Church.

The following is a list of organists known to have served St. Peter's Church:

- 1907 - Emma Flexer (Kressley)
- 1921 - Hulda Hoppes (Frantz)
- 1935 - Mrs. Jennie Middlecamp
- 1943 - Helen Breiner, now Mrs. Hillegass
- 1946 - Mrs. Loise P. Miller, now Mrs. Fritz

- 1955 - Geraldine Hoppes, now Mrs. Balliet
- 1956 - Mrs. Helen Hillegass, assistant
- 1957 - Mrs. Marie Snyder, now Mrs. Heim
- 1959 - Irene Fritz, Loise Fritz, and Wendy Dreisbach, now Mrs. Snow
- 1961 - Irene Fritz  
Carol Fritz, now Mrs. Steigerwalt, assistant
- 1962 - Mrs. Myrtle Fritz
- 1964 - Nancy Kuhns and Carol Fritz, now Mrs. Steigerwalt, both assistants
- 1967 - Irene Fritz, assistant
- 1976 - Mrs. Marie Heim
- 1992 - Charles Karosas
- 1994 - Marlene Folweiler

Others included are Verna (Miller) Nothstein and Austin Schaeffer. It is not know exactly when they held this position.

Choir Directors known to have held this position are Harrison Wertman, William Miller, George Fisher, John Kresge, Charles Snyder, Elaine (Balliet) Lebo, Carol Steigerwalt, and Irene Fritz.

## THE STAINED GLASS WINDOWS

*"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in ....."*

**Revelation 3:20**

St. Peter's Church is blessed with beautiful stained glass windows which are very rich in Christian symbolism. These were installed when the Church was remodeled in 1928 and acquired from H. J. Smith & Sons. The use of symbolism within our Judeo-Christian tradition extends all the way back to Old Testament times. The reformers, Luther and Zwingli, continued the practice of making extensive use of religious symbolism in the Church. Thus Lutheran and Reformed Churches often contain a fine collection of religious symbols designed to remind the faithful of both Old and New Testament events which form the basis of our faith and are meant to encourage our religious devotion. Following is an explanation of the symbolism found in St. Peter's.

There are three stained glass windows in the tower that we pass as we enter to worship and depart to serve.

1. The Dove with the Olive Branch in its Mouth - A dove with an olive branch in its mouth is the symbol of peace. This symbol comes from the account of the cessation of the flood recorded in Genesis 8:11. Noah sent out the dove to see whether the flood was receding. When the dove returned with "a freshly plucked olive branch" in her beak, Noah knew that the waters were receding. This symbol denotes peace, forgiveness, and the anticipation of new life.

2. The Cross and Crown - This symbol is a combination of the cross and the crown which symbolizes death and heavenly reward. The cross serves to remind us of Christ's death, and the crown symbolizes the reward of the faithful in the life after death. "Be thou faithful unto death and I will give thee the crown of life," Revelation 2:10. The cross and crown further remind us that the one who died on the cross is our King of Kings and Lord of Lords.

3. The Scales of Justice - One of the more uncommon symbols to be found at St. Peter's is the scales of justice. A set of balances is usually the symbol of justice or judgment. Such a symbol reminds us of the story of the Feast of Belshazzar, and the interpretation Daniel gives to the handwriting on the wall. "Thou art weighed in the balances and are found wanting," Daniel 5:27. A careful examination of this particular symbol at St. Peter's shows a cross on the one side of the scale, while a crown and scepter are on the other side of the scale. The position of these balances shows that all the powers of this earth are no balance for the power which exists in the cross of Jesus Christ. Ultimately, the balance signifies the final Judgment Day.

On the rear wall of the Church sanctuary going left to right we have the next set of windows.

1. Cross, Anchor and Open Bible - All four gospels record our Lord's death upon the cross. The cross, therefore, has become our basic

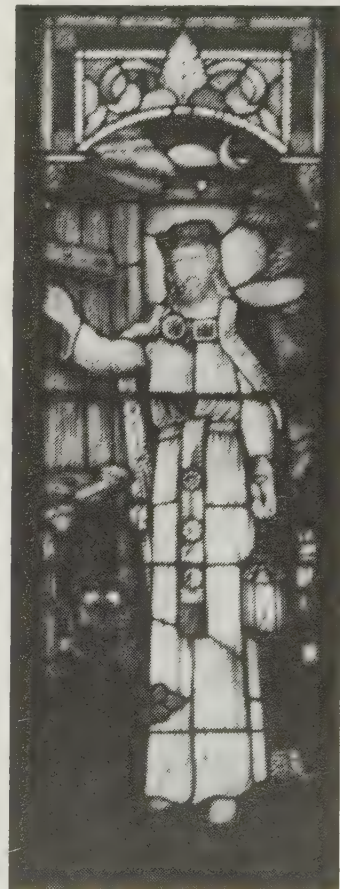


Christian symbol, for the one who died upon that cross died to save us all. The anchor is a symbol of hope, especially the hope of salvation through the cross of Christ. The anchor is one of the very oldest of Christian symbols. The idea for this symbol comes from Hebrews 6:19, "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine." The open book when depicted in the Church almost always symbolizes the Bible. Sir Walter Scott on his deathbed asked for "The Book." Someone asked this well known author which book he wanted. Scott replied, "Need you ask? There is but one." The outline of an open book within the symbolism of the Church denotes that most precious of all books. The book containing the record of God's revelation of Himself to His people, the Holy Bible.

2. The Cross, Crown, and Palm Branches - The symbol of the cross and crown stands for a reward to those who are faithful unto death (Revelation 2:10). Palm branches refer to Jesus' triumphal entry (Matthew 21:8). Therefore, they are symbolic of victory. Triumph over death is promised to those who are faithful. We are further reminded by this symbol of the royal welcome received by Christ when he entered the Holy City as well as the humiliating death he suffered there just five days later.

3. Jesus standing at the Door and Knocking - One of St. Peter's most prized possessions is the large window located at the very center of the rear of the Church. This window is based upon a painting by William Holman Hunt entitled "The Light of the World." The original painting is in Keble College, Oxford, England. His work was so admired there that he painted an almost exact replica which hangs in St. Paul's Cathedral in London. Many artists have taken that painting and tried to translate it into stained glass. The window at St. Peter's is an excellent representation of this famous masterpiece. The central figure, of course, is Jesus Christ. Upon his head is the crown of thorns and visible in the palm of his hands is the print of the nails. So, it is the risen Christ who stands knocking at the door holding in his hand a large, well lighted lantern. It is clearly night time for above Christ's head is the moon, a star, and some

dark clouds. There is no knob on the door for it must be opened from the inside. The symbolism is that Christ is knocking on the door of our hearts, and we must open the door from the inside and let Him in. The lantern reminds us that He is the light of the world come to light up our lives. The scriptural reference is from Revelation 3:20, "Behold, I stand at the door and knock; If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." The title for this famous painting comes from John 8:12 where Jesus said, "I am the light of the world...." To the left of the actual picture of Christ knocking at the door is the chi rho, the first two Greek letters in the word Christ which means the chosen one or the anointed one. To the right of the picture are the letters IHS, the first three letters in the Greek name Jesus which means God saves us. Above the picture at the very top of the window there are three crosses, reminiscent of the crucifixion where Christ was crucified at Calvary between two thieves. Superimposed on the center cross is the open Bible, reminding us that the basic message of the scriptures is the story of salvation with its ultimate focus upon the cross.



4. Torch - As a Christian symbol the torch signifies the witnessing we need to do for Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven," Matthew 5:1. We are, perhaps, reminded of the Olympic torch which is passed from one to another. The torch is meant to remind us of a sort of relay race; how we receive the word of God from those who have run the race before us, run with it during our earthly pilgrimage, and pass it on to the next generation. The branches that surround the torch, presumably palm, were used in celebrative occasions; such as, Palm Sunday. Thus their presence helps us to rejoice in the fact that we have seen the light and are given the marvelous opportunity of sharing it with those who still dwell in darkness.

5. Pipe - The final window on the back wall depicts a musical instrument from Biblical times. It denotes the role which music has always played in the life of the Church. The psalmist exhorts us to praise God with trumpet, with lute and harp, with timbrel and dance, with strings and pipes, even with loud, clashing cymbals (Psalm 150). This window calls upon us to rejoice in the Lord and to praise Him "in his sanctuary."

The next set of windows to be described are on the side wall toward the Christian Education Building, starting at the back and going to the front of the Church.

1. Baptismal Font - Baptism is one of our two sacraments. The marble font in the front of our Church, as well as the marble font symbolized in this stained glass window, serve as a symbol for the regeneration or re-birth of God's children. In Baptism God claims us as His children and gives us new life in Christ. Baptism marks our entrance into the household of faith.

2. Shock of Wheat - The shock of wheat symbolizes the harvest. It reminds us of how a providential God has provided for the physical well being of His children. We are reminded of the many harvest festivals described in the Old Testament. Psalm 81 uses a shock of wheat symbolically to describe the way in which God cares for His people. Job 5:26 says, "Thou shalt

come to thy grave in a full age, like as a shock of grain cometh in its season." We are reminded of the fullness of that life which began with our baptism and keeps us ever under the constant care and watchful eye of a loving Father. The shock of wheat is a symbol of God's bounty, conveying the thought that every year, practically without fail, there is a harvest garnered from the fields. God is good! "He makes His sun rise on the evil and on the good, and sends His rain on the just and unjust," Matthew 5:45. As God enables mankind to garner a harvest from the earth, he also makes it possible to reap a spiritual harvest. St. Paul gave a summary of this law of life when he wrote, "Be not deceived, for God is not mocked, for whatever a man sows, that shall he also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life... In due season we shall reap, if we do not lose heart," Galatians 6:7-9.

3. The Winged Creature with an Eagle's Head - This is a symbol of St. John, author of our fourth gospel. The high soaring eagle is the emblem of John because he rises to loftiest heights in dealing with the mind of Christ. Reference to this creature is made in Ezekiel 1:10 and Revelation 4:6-8. Ezekiel has a vision of four living creatures who had the face of a man, the face of a lion, the face of an ox, and the face of an eagle. John's vision of four living creatures in the book of Revelation uses this same imagery. In the very early Church, these four winged creatures were taken and applied to the four evangelists, writers of our four gospels.

4. The Winged Ox - The winged ox is the symbol for St. Luke. Oxen were used as sacrifices in ancient times. The winged ox was chosen as Luke's symbol because it was believed his gospel best points to the atoning sacrifice of Christ. Luke opens his gospel with the sacrifice of Zacharias and emphasizes later the sacrificial death of the Savior.

5. The Rooster - The rooster is a symbol of St. Peter, for whom our Church is named. The rooster reminds us of Peter's denial of His Lord. It was Peter who denied three times that He knew Jesus "before the rooster crows twice," Mark 14:72, Matthew 26:75, and Luke 22:60. This symbol represented Peter's failure.



6. The Crossed Keys - These are also a symbol of Peter, and these represent Peter's success. In Matthew 16:13-19 Jesus gives to Peter the keys of the Kingdom. Thereby, symbolically making him his chief disciple, his most trusted friend, one upon whom He was going to build His Church. The crossed keys form an X which is a symbol for Christ. You will note that one key is silver and the other gold. This is intended as a reference to heaven and earth. "Whatever you bind on earth will be bound in heaven, whatever you lose on earth will be loosed in heaven." These keys represent the spiritual authority entrusted to Peter and entrusted down through the ages to all set apart by ordination to positions of leadership and responsibility in the Church of Jesus Christ.

7. The Winged Lion - The winged lion represents St. Mark. The lion, as the king of beasts, represents the royal character of Christ and refers to the opening verses of the gospel which tell us about the "voice crying in the wilderness." John the Baptist was thought to proclaim the gospel of repentance with such forcefulness that it reminded his hearers of the roar of a lion. It may also be said that Mark's emphasis on the resurrection is indicated by the lion for, according to an old fable, the cub of a lion is supposed to be born dead and after three days be licked into live by its father. Again, the imagery is from Ezekiel and Revelation.

8. The Winged Man - The winged man represents St. Matthew which was chosen for him since he begins his gospel by tracing the human lineage of Jesus. A careful reading of the four gospels also shows us that Matthew gives us a greater and clearer glimpse of the human side of Jesus than do the other three gospels. Again, the basic imagery for all four of the gospel writers or evangelists as they are called comes from Ezekiel, chapters one and ten and Revelation, chapter four.

9. The Lamp of Learning - Psalm 119:105 says, "Thy word is a lamp unto my feet and a light unto my path." What then could be more symbolic of Christian knowledge than a lamp? To the ancient peoples a lamp was not merely a light for darkness but also a symbol of intelligence and learning. Even today the lamp stands for wisdom and

knowledge. Like the torch, it is a symbol of enlightenment and religious fervor. You might say that this lamp represents the educational mission of our Church and helps us to think of Jesus as our master teacher.

10. Open Bible - An open book, so often pictured in the stained glass windows of churches, refers to the Holy Bible, the Word of God. The opened Bible indicates that the Bible is accessible throughout most of the world. Translated into more than a thousand languages, it is readily available to all who would "take up and read."

11. Tablets of Stone - Located behind the choir loft in the small landing at the top of the rear stairwell is a stained glass window that few people of St. Peter's have probably ever seen. The symbol on this window is the two tablets of stone which symbolize the ten commandments. Found in Exodus 20 and Deuteronomy 5, these basic laws given by God to Moses on Mount Sinai form the basic fundamental background of God's will for our lives. The one tablet of stone contains the laws which pertain to duties or responsibilities toward God. The other tablet of stone contains the duties or responsibilities that we owe to one another.

### The Altar Window

The stained glass window above our altar portrays Christ blessing His followers. His right hand is raised in benediction while in his left hand he holds the chalice. The chalice is the most important symbol for Holy Communion. It is significant, therefore, that our communion window is directly behind our altar which is designed to hold the elements of Holy Communion. Its central place in the Church testifies to the very high regard which Lutheran and Reformed Churches place upon the celebration of this Holy Sacrament.

To the left of the figure of Christ is the Greek letter alpha, while to the right is the Greek letter omega. These are the first and last letters of the Greek alphabet, the language in which our New Testament was originally written. The prominent use of these two Greek letters in Christian symbolism comes from their use in Revelation 1:8,

21:6, and 22:13. In all three places in this final book of the Bible, Christ declares Himself to be the alpha and the omega, the beginning and the ending.

At the top of the window above the figure of Christ are to be found two roses. The rose is often used in Christian art. It symbolizes the messianic promise. The prophet foretold, "The desert shall rejoice and blossom as the rose," Isaiah 35:1. The Song of Solomon 2:1 says, "I am the rose of Sharon, a lily of the valley." These ancient words have been applied to Jesus down through the ages. In a world that sometimes seems drab and dismal, Christ comes like a rose to bring beauty and love into our lives.

The last set of windows to be described are on the organ side of the Church, starting in the front and going toward the back.

1. The Hand of God - The first picture of the hand of God in Christian symbolism always showed it extending from a cloud. A reference was thus made to the glory of the Lord which abode on Mount Sinai, which the Bible tells us was covered with a cloud for six days (Exodus 24:16). The presence of God as symbolized by the cloud comes to us not only from this Old Testament story but also from the New Testament story of Jesus' transfiguration (Luke 9:34). Actually there are more than one hundred references to the hand of God in the Bible. Almost every book of the Bible mentions it at least once. It is natural, therefore, that the hand of God extending from the cloud would become not only one of the oldest but one of the main symbols of God the Father, creator and sustainer of His children on earth.

2. The Sunburst - The sun as a symbol of Jesus Christ is a symbol seldom found in Christian Churches today. The use of the sun as a symbol for Jesus comes from the prophet Malachi 4:2, "When the sun of righteousness shall rise with healing in his wings." Verse three of our well known Christmas Carol, "Hark the Herald Angels Sing," we sing, "Hail the heaven born Prince of Peace! Hail the Sun of Righteousness! Light and Life to all He brings, risen with healing in His wings." As flames shoot out from this sunburst in

every direction, we are reminded of how the light of the world is meant to illumine every corner of the earth. Both the sun and the Son bring light and life to the world. In some parts of the world worship of the sun was replaced by worship of the Son, the Son of God.

3. The Shepherd holding the Lamb - A careful look at this window shows just the chest and arms of a man holding a lamb in his arms. This is a very different artistic rendition of Christ, the good Shepherd, which is pictured so prominently in so many Churches. Biblical references come, of course, from the twenty-third Psalm, the shepherd's psalm, but most especially from John 10:11 where Jesus says, "I am the good Shepherd." This image is one of Christianity's most endearing and meaningful images of Jesus. The window calls us to picture ourselves as that little lamb safe in the arms of Jesus, and to remember that no matter what we encounter in life, always "round about and underneath us are His everlasting arms," Deuteronomy 33:27.

4. The Lamb of God - Out of the Hebrew sacrificial system, Christian application is made of the lamb as the symbol of Jesus Christ. John the Baptist said of Him, "Behold, the lamb of God that taketh away the sin of the world," John 1:29. Similar reference is made in the book of Revelation and in many of the great hymns and prayers of the Church. In this window the lamb carries a resurrection banner, a white pennant with a gold cross on a cruciform standard. The white pennant represents the body of Christ which is attached to the cruciform staff representing the cross on which the lamb of God died and through which the risen Christ saves the world. The lamb, having been led to slaughter, now stands again suggesting that the lamb has triumphed over death. He has risen indeed! This symbol is properly called the Agnus Dei, Latin for Lamb of God.

5. The Dove - Unlike the dove pictured in one of our tower windows with an olive branch in its mouth, the dove depicted here is a symbol of the Holy Spirit. The nimbus, or circle, around the head of the dove is meant to convey that this is a symbol of divinity; in this case, the third person of



the Trinity, the Holy Spirit. The dove became associated with the Holy Spirit through the story of Jesus' baptism when the heavens opened, and the Holy Spirit descended like a dove. It is interesting that all four gospels report that the Holy Spirit came upon Jesus like a dove from heaven, Matthew 3:16, Mark 1:16, Luke 3:22, and John 1:32. The dove also expresses innocence and purity. In Matthew 10:16 are the words of Jesus, "Be innocent as doves." This window is unique in that the dove is almost always pictured in Christian symbolism as descending while this dove sits erect.

6. Tongues of Fire - Another symbol of the Holy Spirit is the tongues of fire depicted on this, our final window. In Acts 2:3-4, where the story of Pentecost is described, it says, "There appeared unto them tongues as of fire, distributed and resting on each one of them, and they were filled with the Holy Spirit."

So the Organ side of the Church begins with a symbol of God the Father, followed by three symbols of God the Son, and two symbols of God the Holy Spirit. Certainly this bears fitting testimony to our Trinitarian faith.

Above each window in the Church is a shield. The shield is a symbol of protection and faith.

Aside from the specific symbolic references in each stained glass window; windows, in general, may be said to symbolize the Christian life. As windows are open to let the warmth and light of the sun come in, so the Christian at his best is open to good thoughts and good words and closed to the things that harm as a window is closed to wind and rain. As windows can be beautiful when they let the sunlight pour through them, so human life can be radiant and rich with Christian grace when the light of Jesus Christ shines through.

Let us treasure these beautifully crafted windows, so rich in Christian symbolism. May we not only appreciate their great beauty but be instructed by the message of faith they so artistically share with us. May we also be grateful to our spiritual forefathers who so thoughtfully provided them for the inspiration of future generations.

## THE CHRISTIAN EDUCATION BUILDING

*"Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it."*

**Mark 10:14; Luke 18:16**

The present Christian Education Building was built between 1978 and 1979. This was preceded by a four year study on what could be done to change and improve the existing Christian Education facilities. Prior to this time the Sunday School Classes were held within the present Church edifice. The rooms which were used were in need of remodeling and repair. It was also suggested that the rooms be sound-proofed. The Senior High Class decided to paint and heat the school house across from the Church for use as their Sunday School room.

It was at this time that Daniel Frantz sent out a questionnaire asking for suggestions for improving the Church and Sunday School. A decision came from the congregation to form two committees. One was a Renovating Committee and the other was the Christian Education Building Committee. Their first meeting was held on March 3, 1974. Daniel Frantz was elected Chairman with Joyce Steigerwalt as Secretary. The Christian Education Committee consisted of Pastor Fetterolf, Pastor Seifert, Marian Frantz, Eugene Frantz, David Fink, Ruth Ann Wehr, Irene Fritz, Kadie Snyder, Hazel Homm, Elaine Balliet, Joyce Steigerwalt, Warren Steigerwalt, and Daniel Frantz. The Renovating Committee consisted of Delroy Steigerwalt, Robert Wehr, Robert Fritz, Merle Hunsicker, Walter Fritz, Gloria Arner, and Myers Zimmerman.

Meetings were held weekly. By the fifth meeting on March 25, 1974 a decision was made to start fund raising projects. The need arose to have a Treasurer and Financial Secretary. Ruth Ann Wehr was the first Treasurer followed by Alfred Hillegass, and Richard Knadler became the Financial Secretary. The various fund raisers included collecting glass for recycling, a fishing party at the home of Daniel Frantz, and the Sunday

School selling hoagies. The women of the Church baked pies which were sold by the Mahoning Fire Company Ladies Auxiliary, and the proceeds went back to the Church. A square dance was held and a band was formed to play at the dance. They were called the Country Rock Revue. Members included Darwin Frantz, drums; Kim Fritz and Ernestine Steigerwalt, guitar; Brent Fritz, saxophone; Daniel Frantz, fiddle; Delroy Steigerwalt, accordion; and Bonnie Seifert, voice. The band also played for the Sunday School picnic and received donations.

Other fund raisers were the sale of picture plates. Some groups sold place mats and napkins. Joyce Steigerwalt sold greeting cards. The Youth Fellowship and Luther League joined together for a car wash. Bake sales, chicken barbecues, a hymn sing, and a talent night were held. Free will offerings were taken monthly. Two auctions and two tractor pulling contests were held.

From 1975 to 1976 few meetings were held because this was a period of action. The entire congregation got into the spirit.

At a congregational meeting held February 16, 1976 permission was granted to obtain an architect. On May 24, 1976 Treby, Howard, and Philips of Allentown was hired as the architectural firm. A bid of \$251,000 was accepted from George Schmidt, Contractor. The drainage area for the new building was leased from Mr. and Mrs. Gary Miller. Richard Breiner and Sons did the excavation. A two thousand gallon fuel tank was donated by Mr. and Mrs. Sherwood Balliet. It was at this time that Berlyn and Mildred Hoppes deeded the school house property to the Church.

The ground breaking ceremonies were held on June 4, 1978 with Pastors Seifert and Fetterolf officiating. Others assisting in the service were Daniel Frantz, chairman; Calvin Fritz, lay minister; Marie Heim, pianist; Irene Fritz, choir director; Vernon Moyer, UCC Secretary; Ernest Hoppes, Lutheran Secretary; and LaVerne Hunsicker and Nancy Knadler, Sunday School Superintendents.

The cornerstone was laid on June 3, 1979. Pastors Fetterolf and Seifert officiated, assisted by lay

minister Calvin Fritz. The cornerstone was donated by the Lansford Marble and Granite Company. The stainless steel time capsule was donated by George Schmidt, Contractor. The following is a list of items placed in the cornerstone time capsule and the participants:

- Prayer Book - Merle Hunsicker and Eugene Frantz, Sunday School Superintendents
- Newspaper - Lewis Hill, Elder Emeritus
- The Lutheran Magazine - Walter Fritz, Lutheran Council
- The A. D. Magazine - David Fink, UCC Consistory
- A History of St. Peter's Church - Ernestine Steigerwalt
- Bulletin from Cornerstone Ceremony - Daniel Frantz, Chairman of the Building Committee
- Catechisms - Pastors Fetterolf and Seifert
- Attendance Register - Ellen Kemmerer and Beverly Miller, teachers of the Nursery Class
- Class Bank with 1979 pennies and Sunday School Lesson of the Day - Edith Steigerwalt and Stella Coombe, teachers of the Kindergarten Class
- Penny Offering Glass, Sunday School Penny Collection of the day, and Lesson of the Day - Irene Fritz and Kadie Snyder, teachers of the Primary Class
- The Holy Bible - Kay Miller and Sandra Steigerwalt, teachers of the Junior Class
- Certificate of Appreciation from Multiple Sclerosis, Silver Dollar, and Attendance Register - Marian Frantz and Susan P. Miller, teachers of the Junior High Class
- Bulletin and pictures from the groundbreaking ceremony, Class Prayer, and Sunday School Lesson of the Day - Dale C. Miller and Ernestine Steigerwalt of the Senior High Class
- Lesson Book and Class Attendance Record - Elizabeth Breiner and Elizabeth Miller of the Young Adult Class
- Proof set of 1979 coins and lesson book and teacher's guide - Calvin Fritz, Joyce Steigerwalt, Althea Zehner, and Pastor James Seifert of the Adult Class
- Yearly Program Booklet - Nancy Knadler and Winnie Serfass of the Youth Fellowship



Youth Sunday Bulletin - Ronald Hoppes of the Luther League

Yearly Program Booklet, "These Days" Booklet, and group picture - Eileen Moyer, Marie Heim and Linda Kunkel of the United Church Women

Yearly Program Booklet, "Word in Season" Booklet, Church Calendar, and pin of the LCW dove - Irene Fritz, Dorothy Miller, and Hazel Homm of the Lutheran Church Women

Choir Anthems: "Nothing is Impossible," Senior Choir and "Kum Ba Yah," Junior Choir - Elaine Frantz and Irene Fritz of the Choirs

Certificate of Confirmation - Tammy Miller of the Catechetical Class

In addition to the previously listed items a picture of each Sunday School Class was placed in the time capsule.

The building was completed in 1979 with the Service of Dedication held in September of the same year. Special guest speakers for the service were Rev. Dr. William T. Longsdorf of the Penn Northeast Conference of the United Church of Christ and Rev. Dr. Wilson E. Touhsaent and Rev. William Fairchild both of the Northeastern Pennsylvania Synod of The Lutheran Church in America. Pastors Seifert and Fetterolf officiated. The highlight of the service was the presentation of the keys for the new building to Daniel Frantz by George T. Schmidt, Contractor.

The new building was made of brick veneer construction. Renovations and repairs were made to the existing Church building and classrooms were added on the first floor. A new kitchen and auditorium with a stage were constructed in the basement. Total cost of the project was \$280,000.

Ernestine Steigerwalt kept notes on the complete project. In her notes Daniel Frantz is quoted as saying, "We didn't have enough money to pay for sound proof doors before this magnanimous project was started, but with God's help and our people's devotion, our dream has become a reality."

Ernestine's final statement is, "So this building, we

God's Children of today, give to you, God's Children of tomorrow. May God bless this new building and all who use it."

Those known to have served as St. Peter's Sunday School Superintendents and Assistant Superintendents in the past include: LeRoy D. Zehner, George Fenstermacher, Charles Coombe, Charles E. Snyder, Floyd Nothstein, Kenneth Miller, W. W. Steigerwalt, William Kaiser, Wallace Miller, Donald Harakal, Paul Dreisbach, Russell Frey, Newton Zehner, Nancy Knadler, Ernest Kunkel, Eugene Frantz, Mrs. Ruth Henry, Dale Miller, Terry Miller, Chester Frey, Merle Hunsicker, Robert Coombe, David Fink, and Delroy Steigerwalt. The present Superintendents are Ernest Breiner and Russell Miller, Jr.



**ST. PETER'S SCHOOLHOUSE AND EARLY EDUCATION IN WEST PENN**

*"Age should speak; advanced years should teach wisdom."*  
**Job 32:7**

The earliest schools were conducted in private homes. They taught mostly elementary subjects of reading, writing, arithmetic, and catechism in Pennsylvania German. Preserving the language was considered very important. Textbooks were limited to one or two per family. Early schools were run on the subscription plan whereby the parents paid for their children's schooling. They were often taught by the minister of a nearby

Church. Schools were held three or four months a year when pupils were least needed at home to work on the farm.

The first schoolhouse in West Penn Township was built in 1784 on property of Zion's Church. The schools of that time were furnished with tables of rude construction. The seats were made of slabs split from logs with pegs driven into auger holes to form the legs. Pens, when used, were made of goose quills. Window glass was expensive and hard to come by; so greased paper was often placed over the windows to admit light.

The Common School Law provided for the erecting of public schools where all pupils could attend free of charge, and where English would be the language in which lessons were taught. This law was considered obnoxious and was rigorously resisted by the populace. Nevertheless, the Public School Law was made operative in 1868.

The first school directors of the township were Peter Seiberling, Reuben Leiby, John Longacre, Ludwig Berner, and William Bachert. The first year the law went into effect, six schools were built. Teachers were paid from \$25.00 to \$30.00 per year. Within two years nine more schools were built. Two more were built later for a total of seventeen one room schools in the township. The following is a list of the West Penn Township schools.

Reynolds School in Clamtown  
Chain School  
St. Peter's School  
North Penn School in South Tamaqua  
Zimmerman's School  
Zehner's School in Mush Daal  
Furnace School in Andreas  
Kistler and Longacre School  
Bolich's School near Snyders  
(also known as West Penn School)  
Summerdale School  
Dorset School  
Sassaman's School  
Troxell's School  
Hunsicker's School  
Steigerwalt's School  
Zion's School  
Wash Creek School

These schools were sold at public auction sometime after the new West Penn Elementary School was built. The prices ranged from \$295 for Zimmerman's School to \$1300 for the Dorset School. Wash Creek and Zimmerman's Schools have since been razed. North Penn, Troxell, and Chain Schools have been converted into dwelling places. Zehner's School became an equipment shed, and Hunsicker's School was transported to Normal Square.

St. Peter's School was bought by St. Peter's Church for the sum of \$300. Since the life of the school and the Church had so long been inextricably bound with each other the Church was reluctant to see it acquired by another buyer.

Bertha Marberger Faust was the teacher at St. Peter's School in 1907. Jacob A. Eberts was the teacher in 1911. Nellie Pryer was another teacher, year unknown. It is not known how many years they taught at the school here. Teachers who taught at St. Peter's School from 1923 to 1959 were:

1923 - 1924	Helen Miller Zimmerman
1924 - 1925	Emma Arner Davis
1925 - 1926	Willard Gottschall
1926 - 1927	Hazel Wiesner Homm
1927 - 1928	Ruth Redline
1928 - 1929	Dorothy Sneddon Rieman
1929 - 1931	William Kaiser
1931 - 1940	Beulah Britton Coble
1940 - 1941	Pearl Troxell Zehner
1941 - 1945	Elizabeth Clocker Rodenbaugh
1945 - 1949	Leroy Fritz
1949 - 1951	Bertha Sensinger
1951 - 1953	Neda Moyer VanBuskirk
1953 - 1959	Leroy Fritz

In 1953 the West Penn Township Schools were graded. That is, instead of eight grades being taught in each building, there were now two grades taught in each building. The pupils were also bused from their homes to the schools at this time.

In November of 1959 the one room schools were closed. Grade one through eight were moved into the new West Penn Elementary School. Members of the West Penn School Authority were C. A. Snyder, Newton L. Zehner, Clarence Wertman,



Harvey Hill Jr., and Clinton D. Weaver. The new school was dedicated in May of 1960. Leroy Fritz served at the head teacher until his retirement.

A letter from State Deputy Superintendent Ralph Swan reminded the West Penn Township school directors that they had not met their responsibility to provide grounds and buildings to accommodate all public school children, both elementary and secondary. So they had an obligation to participate jointly with other school districts to do so. West Penn Township School Board then asked the Tamaqua School District to join it on a secondary level only. An agreement was signed in April of 1960 to do so. It was not considered feasible to construct and maintain a high school in West Penn Township. In 1969 the township began also busing its seventh and eight grade pupils to Tamaqua.

## ST. PETER'S PRESCHOOL

*"Whoever welcomes a little child like this in My Name welcomes me."*

**Matthew 18:5**

One of the goals set by St. Peter's Long Range Planning Committee in 1990 was to open a Preschool or Day Care Center at the Church that would make some sort of child care available to residents in our area. Phone calls were made to local preschools to obtain information. Althea Zehner and Kim Hillegass went to Bethlehem to hear a speaker from the Department of Public Welfare, informing them of regulations that would be required if a Day Care Center would be opened at the Church. The Department of Education was contacted, and we were informed that there were no specific rules or regulations governing Church owned and operated preschools.

In July of 1991, a preschool committee was formed and consisted of Susan P. Miller, Director; Debbie Arner, Treasurer; and Kim Hillegass. The Pastors would give support if needed. Surveys were done at our local Churches to see if the need for a preschool existed. Guidelines were established and forms were prepared for registration. An

advertisement for a teaching position was placed in the local newspapers. Eleven responses were received.

The latter part of July was spent conducting interviews between Board Members and applicants. Julie Christman (Weiss), from Kresgeville, a recent graduate with a Bachelor of Science Degree in Early Childhood Education, was chosen as the teacher for our preschool. Classes would be held in the nursery room. Church support was great as various items were donated for the preschool. Volunteer aides to the preschool were Rita Yasinsky from Andreas, Lorraine Oswald who presently resides in Slatington, and Audrey Wolfe from our Church. Classes were available for three and four year old children. There was one morning and one afternoon session. It was to be a learning and social experience for the children. The first year's total enrollment was 28. Mrs. Cindy Miller was secured as a substitute teacher if needed.

Throughout the years the preschool has experienced great success. It is in its fourth year, and Mrs. Weiss continues to teach our children. Our present enrollment is 39, and we have expanded to two morning and afternoon classes. The preschool committee presently consists of Kim Hillegass, Debbie Arner, and Beverly Wehr. The teacher aide position became a paid position now employing Brenda Eckley and Nancy Bachert, both members of St. John's Church in New Mahoning. Through our preschool we have gained members in our cherub choir and Church and have also been able to serve our community.

## ST. PETER'S CHURCH CEMETERY

*"....nor should the memory of them die out among their descendants."*

**Esther 9:28**

The cemetery has been in existence since the erection of the first Church. The property deed from Henry Mantz states, "A certain lot and parcel of land for the use of the Saint Peter Church, grave yard, and School house." It can be determined



from this statement that the intentions of having a Church cemetery were planned from the beginning of the proposed Church.

It can not be ascertained exactly when the first burial took place. The first burials that can be determined from the legible tombstone seems to be that of two children of John Hoppes and his wife Elisabeth nee Leiby. They are Johannes who was born on August 30, 1843 and Emeline born on March 2, 1845. Both died in October of 1850. The first known adult burial was that of Adam Dreisbach who was born April 24, 1794 and died January 14, 1855 at the age of 60 years. His wife was Magdalena Arner.

St. Peter's Church Cemetery has the honor of having a Revolutionary War Soldier buried here. The word "honor" is used here because when the Church was formed in 1845 there were not too many persons living who could claim to have served in this war of freedom for our country. He is only known by A. Cunfer which is all that is shown on his tombstone. The stone is a slate slab on which someone personally etched the inscription. Through research of veterans records it was found that he served as a Private from

December 17, 1781 to February 17, 1782, under Lt. Joseph Gleaves Co., Berks County Militia. It is possible that he could have been the first adult burial as his name can not be found in the early Church record book.

In 1885 a fence was erected around the cemetery at a cost of \$37.64. A new fence was built in 1919. The fence was removed in later years.

A cemetery fund was also started in 1919 to keep the cemetery in proper condition. The only records shown prior to this time are found in the Church financial records. The records show the cost of burial in 1901 was \$5.00. The Articles of Agreement of 1881 set the fee from twenty-five cents to ten dollars.

It was agreed to establish a cemetery fund on October 22, 1926. Contributions of a minimum of \$100 were to be accepted and kept in trust. This was to be used for maintenance and care of the cemetery. Rules and regulations were established in 1932 and revised and amended on January 20, 1980 and again on April 16, 1989. Prior to 1989 the trustees for the cemetery consisted of five, two each elected by each congregation. The fifth was



selected by the committee. The 1989 amendments increased this to six members, three each elected by each congregation for a three year term. Our Anniversary year marks the first time a woman has ever served as trustee on this committee. That woman is Linda Kunkel.

In 1986 a flagpole was erected at the northwest entrance to the cemetery. This was donated by Mr. and Mrs. Todd Schaeffer. The first flag was in honor of Randy and Robbie Frey, donated by their grandparents, Mrs. and Mrs. Russell Frey. In 1989 the Memory Garden was planted in memory of two youths, Diane Hunsicker and Brent D. Fritz. In the garden were placed two concrete benches where friends and visitors can sit and remember loved ones. This memory garden was a joint undertaking by Merle and LaVerne Hunsicker and Robert and Leah Fritz, parents of the two youths. Dedication services were held on December 10, 1989 at the site of the Memory Garden.

Presently, work is being done by Linda Breiner Kunkel to chronicle all the tombstones in the cemetery and establish a record. This is to include a compendium of every person and any family relationships. The purpose of this is to preserve the memory of our ancestors and for genealogical research.

Extensive research was done to find the records of our veterans buried in the Church cemetery. We have five GAR flag markers for which tombstone markers do not exist. The Arlington National Cemetery may claim "The Tomb of the Unknown Soldier." St. Peter's Cemetery can claim five. It was hoped through researching veterans records that names could be given to these graves. However, the records proved to be inaccurate. The following are the results of this research.

We have one Revolutionary War Soldier, A. Cunfer, as stated previously. This was also found in Zerby's collections on the History of Schuylkill County, source listed at the end of this book.

The veteran records show that two soldiers served in the War of 1812. They are listed as Lovaharat and Henrich Ralhet. The names should read Leonard and Henrich Balliet. The main problem

here is that Henrich was not born until 1815, and neither Henrich or Leonard has a flag marker over their graves.

David Rieth served in the Mexican War which was from 1846 to 1848. His flag marker shows that he served in the Civil War. Isaac Haldeman served in the Spanish American War which was in 1898. However, Isaac died in 1877, and there is no flag marker on his grave.

The list for the Civil War was the largest. They are William Adams, David Arner, Charles Beltz, T. D. Beltz (Thomas), Charles Folk, David Eberts, Lewis John, David G. Miller, Shegattin Reinert, Otto Sterner, and Nathaniel Yost. The biggest problem here was Shegattin Reinert. He died in 1891 according to the veteran records. A search was made for the name Reinert in the cemetery. What was found was an inscription which read, "Polly Ehgattin Daniel Reinert." From this it was concluded that someone got their information from the actual tombstones and could not read the German inscription. Translated, it reads, "Polly married to Daniel Reinert." The German letters "E" and "S" look similar. Also, Polly was the one who died in 1891, not Daniel. There is also no flag found on this grave.

There was also a problem with the name Lewis John. He was nowhere to be found in the cemetery. However, a tombstone transcription was found which read, "Luis sohn v. Elias u. Sallian Wehr," This was probably translated incorrectly as Lewis John. The correct translation is "Luis son of Elias and Sallian Wehr." Lewis Wehr does have a flag marker and died in 1864. According to the veteran records Lewis John died in 1864 during his military service.

Two other names from the previously mentioned Civil War Record were Nathaniel Yost, of which nothing could found, and Thomas Beltz, who does not have a flag marker. The rest of the names from this list were accurate.

The veteran records go up to World War I and lists only two names. They are Gertrude I. Miller and Harry F. Neifert. Neither one of them has a flag marker.

The final analysis shows the following lists that can be determined by the flag markers presently shown on the cemetery.

#### Civil War 1861 - 1865

William Adams	David Hartung
David Arner	Leonard F. Hugele
John Balliet	David G. Miller
Charles Beltz	Reuben Miller
John Beltz	Joseph Neyer
Solomon Breiner	David Rieth
Charles Folk	Otto Sterner
David Eberts	Lewis Wehr
Pastor C. G. Eichenberg	

David Arner, Otto Sterner, and Lewis Wehr died during their military service.

#### World War I 1917 - 1918

Oliver M. Arner	Wallace A. Eberts
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#### World War II 1941 - 1945

Howard M. Arner	Ernest E. Miller
William D. Balliet	Willard E. Hoppes
Edward J. Faust	William C. Mantz
Curtis H. Hartung	Willard N. Miller
Homer J. Hartz	Owen B. Williams
George I. Henninger	

#### Korean War 1950 - 1953

Daniel Frantz
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#### Other Veterans

Charles M. Gerber	Michael Henry
Charles A. Hoppes	Walter A. Hoppes
Ernest Kunkel	John F. Miller
Ephriam Shellhammer	George C. Wehr
Charles Zehner	Thomas Zehner

### **Cemetery Trustees**

The following people have served or are presently serving on the Cemetery Board. The list does not show every year since its incorporation to keep from duplicating names.

**1932-33:** Levi Breiner, President; Wallace Miller, Secretary; D. M. Miller, Treasurer; M. A. Henry; Irvin Faust.

**1936:** Levi Breiner, President; Wallace Miller, Secretary; D. M. Miller, Treasurer; J. D. Arner; Irvin Faust.

**1940:** Levi Breiner, President; Lewis Hill, Secretary; W. W. Steigerwalt, Treasurer; Irvin Faust; Oscar W. Miller.

**1941:** Irvin Faust, President; Lewis Hill, Secretary; W. W. Steigerwalt, Treasurer; Claude Arner; Oscar W. Miller.

**1944:** Irvin Faust, President; Wellace Miller, Secretary; W. W. Steigerwalt, Treasurer; Claude Arner; Oscar W. Miller.

**1947:** Robert R. Coombe, President; Lewis Hill, Secretary; W. W. Steigerwalt, Treasurer; Claude Arner; Oscar W. Miller.

**1950:** Robert R. Coombe, President; Robert A. Arner, Secretary; W. W. Steigerwalt, Treasurer; Claude Arner; Oscar W. Miller.

**1961:** Robert R. Coombe, President; Robert A. Arner, Secretary; W. W. Steigerwalt, Treasurer; Russell W. Frey; Oscar W. Miller.

**1970:** Robert R. Coombe, President; Robert A. Arner, Secretary; W. W. Steigerwalt, Treasurer; Russell W. Frey; Robert Wehr.

**1972:** Robert R. Coombe, President; Russell W. Frey, Vice President; Robert A. Arner, Secretary; W. W. Steigerwalt, Treasurer; Robert Wehr.

**1978:** Robert R. Coombe, President; Robert E. Rex, Vice President; Robert A. Arner, Secretary; Russell W. Frey, Treasurer; Lewis Hill.

**1980:** Robert R. Coombe, President; Robert E. Rex, Vice President; G. Richard Arner, Secretary; Russell W. Frey, Treasurer; Lewis Hill.

**1990:** Robert R. Coombe, President; Robert E. Rex, Vice President; G. Richard Arner, Secretary; Russell W. Frey, Treasurer; Russell H. Miller; Warren W. Steigerwalt.



**1992:** Daryl R. Schock, President; Robert E. Rex, Vice President; G. Richard Arner, Secretary; Russell W. Frey, Treasurer; Russell H. Miller; Warren Steigerwalt.

**1993:** Daryl R. Schock, President; Robert E. Rex, Vice President; Russell H. Miller, Secretary; Russell W. Frey, Treasurer; Warren W. Steigerwalt; Herman B. Snyder.

**1994:** Daryl R. Schock, President; Robert E. Rex, Vice President; Russell H. Miller, Secretary; Warren W. Steigerwalt, Treasurer; Herman B. Snyder; William F. Fritz.

**1995:** Russell Miller, President; Robert Rex, Vice President; Linda Kunkel, Secretary; Warren Steigerwalt, Treasurer; William Fritz, Flower Fund; Herman Snyder.

## CHURCH ORGANIZATIONS

*“This service that you perform is not only supplying the needs of God’s people but is overflowing in many expression of thanks to God.”*

**II Corinthians 9:12.**

## LUTHER LEAGUE

The Luther League was begun in January of 1963 and was sponsored by the Lutheran Church Women of St. Peter’s Church. Althea Zehner was the Luther League advisor for the first six years. She was succeeded by Carol Fritz (Steigerwalt) and Barbara Fritz (Kershner).

Others who served as advisors were Delroy and Carol Steigerwalt, Robert and Barbara Kershner, Chester and Pauline Frey, Ernest and Elizabeth Breiner, Bruce and Karen Miller, Michael and Susan Hunsicker, Nancy Neff, and Sandra Matlaga. The first President of the organization was Glenn Steigerwalt who was followed by two term President, David Zehner. Others known to have served as group leaders were Bruce Breiner, Bruce Hoppes, Robert Fritz, Neil Rex, and Ronald Hoppes.

Two favorite activities that the Luther League engaged in were camp outs held at the Leon Miller Grove and at the Blue Mountain Campground at Shartlesville. The other was the Starve-a-thon held in the Fellowship Hall of the Church when the young people would subsist on water and crackers for a weekend. This way, by taking pledges, they raised funds for World Hunger.

They went Christmas caroling every Christmas Eve at the homes of Church members, after which they returned to the Church for the annual Christmas Party. They also did Faith Walks in which one member of a pair was blindfolded and had to depend on the other for direction. Other activities enjoyed by the members were visiting the shut-ins of the Lutheran Congregation at Christmas and Easter, hay rides, swimming parties, and taffy pulls.

In 1989 the Luther League merged with the Youth Fellowship. The Lutheran Church Council voted recently to turn over the balance of the Luther League’s treasurer to the Youth Fellowship. This came about because it was apparent that there would be no revival of the Luther League. On January 15, 1995 during the Sunday Worship Service, \$478.00 was given to the officers of the Youth Fellowship.

We regret that the records of the Luther League could not be located. The preceding has been written from the memory of several persons.

## THE YOUTH FELLOWSHIP

The Youth Fellowship is the “young peoples” organization of the United Church of Christ Congregation of St. Peter’s Church. First records for this organization are found in 1958 when Pastor Fetterolf asked Daniel and Marion Frantz to be the youth advisors. Their first project was the sale of Claxton fruit cakes.

Fern Schock joined with Marion Frantz as advisor in 1959. Marion retired from the group in 1966. At this time LaRue Fink stepped on board.

With Fern and LaRue working together as leaders the camp outs began. This involved the youth

spending a weekend outdoors for "fun and fellowship." Pastor Fetterolf was the official breakfast cook. Breakfast consisted of ham and eggs cooked over an open fire.

When Fern Schock stepped aside Eileen Moyer took her place. Winnie Miller moved from youth member to youth advisor in 1969. It was during these years that the Halloween parties were held in conjunction with The United Church Woman.

Richard and Nancy Knadler came on board in 1975. It was soon after this when LaRue Fink and Eileen Moyer turned over their leadership to Nancy Knadler and Winnie Miller. Derue Kistler also became an advisor to the group.

In October of 1977 Winnie Miller became the wife of Steve Serfass and moved to Kresgeville. Winnie still found the time to travel from Kresgeville to help with the group for another year.

Cathy and Terry Wehr were recruited to help and became official advisors in 1984. Richard and Nancy Knadler stepped down as advisors in 1989 but still continue to support the group as assistants. This same year the Youth Fellowship united together with the Luther League. The name remained the St. Peter's Youth Fellowship. Cathy and Terry Wehr along with Susan and Mike Hunsicker were the advisors until 1992. It was during this year when the parents took over as leaders and advisors.

Some of the activities of the youth group include hay rides, swimming parties, bowling, roller skating, Christmas caroling, hiking, camp outs, volley ball picnics, and serving the family day meal. Since 1973 they shared one-half the cost to sponsor a child through Christian Children's Fund, the other half being sponsored by the United Church Women. Other projects include visiting the shut-ins at Christmas and Easter. They have also held a bike-a-thon for Bethany Home. The purpose was to obtain bikes for the children at the home.

The present officers are Ernie Breiner, President; Joyale Hower, Vice President; Amy Rex, Secretary; and Ann Marie Knadler, Treasurer. The

Youth Fellowship meets on the first Wednesday of every month at the Church. All youth are invited to become members of the group.

## UNITED CHURCH WOMEN

The United Church Women was organized on September 30, 1953. The name of the group was called the Women's Guild at that time. Mrs. Wilbur Moyer, Pastor Moyer's wife, was instrumental in getting the organization started. Mrs. H. A. Steckel and Mrs. Stanley Oswald of the Lehigh Synod attended the first meeting and explained the goals of the Women's Guild. This meeting was also attended by Mrs. Clarence Schuetrum, President of the North Regional Guild. There were ten women from St. Peter's in attendance. Mrs. William Frey took notes.

A meeting was held the following month with 14 women in attendance. The first officers who were elected were Mrs. Charles S. Snyder, President; Mrs. Nevin Frey, Vice-president; Mrs. William Frey, Secretary; Mrs. Charles Hunsicker, Treasurer; Mrs. Alfred Hillegass, Pianist; Mrs. Russell Frey, Thank Offering; Mrs. Edna Miller, Departmental Membership Secretary; Mrs. Oscar Miller, Social Service; Mrs. Wilbur Moyer, Educational; and Mrs. Robert Arner, Spiritual Life.

The purpose of the Guild is "to unite all the women of the Church in Christian Fellowship; and with Divine help and guidance, to develop an understanding of the work of the entire Church, deepen spiritual life, stimulate sacrificial giving, and promote Christian service in the home, the local Church, the denomination, the community, the nation and the world." Within the guild are opportunities to serve in spiritual life, Christian stewardship, Christian education, missionary education, Christian service, and Christian Social Action.

The Thank Offering was initiated the first year. This offering has helped Phoebe Home, Bethany Home, Lancaster Seminary, Emmaus Home in Missouri, Rhyder Memorial Hospital in Puerto Rico, Winnebago and Fort Berthold Indians, earthquake destruction in Guatemala, Romania, and Algeria, world hunger, Grant Foundation,



Sunburst Youth Homes, and Cedar Crest College. This offering also aids in personal disasters and helping new Churches. By the end of 1954 the membership increased to 27.

The guild has worked with the Lutheran Missionary Society to prepare and serve dinners for various organizations which included Lions and Lioness Clubs, Pocohantas Council of OIA, 4-H Club, Rotary Clubs, West Penn Fair Officers, Pottsville Merchants Flower Club, Eastern Star, and Brotherhood Convention. This continued until 1961. The kitchen was very small, and the only appliance it contained was a stove. This kitchen was later turned into a classroom for the Kindergarten Class.

In 1955 the "white gift" program for Bethany Children's Home was begun. This continued until 1986 when the money tree replaced the white gifts.

The group began to purchase daily devotional booklets for the congregation in 1959. The blanket project was started in 1962 and was called "Blankets for Migrants." This was opened to the congregation in 1984 and in 1987 the sister Churches started a Blanket Sunday.

In 1964 the name was changed from St. Peter's Women's Guild to the United Church Women. In 1973 in coordination with the Youth Fellowship they began sponsoring a child through the Christian Children's Fund. They began honoring the 50 year Confirmants the same year by presenting them with 50 year pins.

In 1979 they worked with the Youth Fellowship to furnish the Junior Class Sunday School room. The total cost was \$684.75.

The 100th Anniversary of World Day of Prayer was held in 1987. This was the first time the group held the service, and it was coordinated with the sister Churches. The Christian Family Night was started in 1989. The women prepared the food, and the youth served it.

Over the years the United Church Women have been involved in many service projects which included used clothing drives, buying and

maintaining the confirmation gowns, and the Heifer project. They have put together various kits such as health kits, layette kits, sewing kits, and medical kits. They have also sewn bed pads, bibs and outfits for children. Pajamas were also acquired for Vietnamese children. They have also gone to Phoebe Home to help jar the food which was acquired from Harvest Home. Fund raisers have included white elephant sales, church plates, bake sales, candy and stationary sales, and the sale of poinsettia and Easter plants.

The present officers are Charlene Coombe, President; Nancy Knadler, First Vice President; Debbie Arner, Second Vice President; Beverley Knoebel, Third Vice President; Marion S. Frantz, Secretary; Hazle Arner, Treasurer; and Marie Snyder, Pianist. Those members who held the position of President in the past were Sarah Snyder, Dorris Zimmerman, Eldora Snyder, Helen Breiner, Fern Schock, Doris Hill (Coombe), Marie Snyder Heim, LaRue Fink, Ruth Ann Wehr, Elaine Eberts, Eileen Moyer, Nancy Knadler, and Elizabeth Miller. Those serving as either First or Second Vice President were Olive Frey, Sarah Snyder, Marie Snyder Heim, Eldora Miller Snyder, Helen Breiner, LaRue Fink, Eileen Moyer, Fern Schock, Brenda Arner, Mary Fetterolf, Mrs. John Keich, Doris Hill (Coombe), Patricia Oswald, Ruth Ann Wehr, and Elaine Eberts. The position of Secretary has been held by Eleanor Frey, Fern Schock, Linda Miller Kunkel, Jean Homm, and Nancy Knadler. Those who held the position of Treasurer were Irene Hunsicker, Barbara Harakal, Fern Schock, Eileen Moyer, Nancy Knadler, and Kadie Snyder. Helen Hillegass has served as pianist.

The United Church Women meets once a month on the second Wednesday at the Church. All women are welcome to come to their meetings and become a member of the group.

### **Women of the ELCA**

On April 18, 1945, an organization for Lutheran Women was organized at St. Peter's Church under the leadership of Mrs. Esther Snyder, the wife of Rev. Arthur P. Snyder. The group was called the Women's Missionary Society. The charter was

open for three months and 32 women became charter members of the society.

The Charter members were Mrs. A. P. Snyder, Mrs. Elmer Zimmerman, Mrs. Claude Breiner, Mrs. Leroy Fritz, Mrs. Charles Hunsicker, Mrs. C. J. Homm, Mrs. Carl Wiesner, Mrs. Mary Wertman, Mrs. George Dreisbach, Miss Miriam Fritz (Snyder), Mrs. William A. Kressley, Mrs. Edna Mertz, Mrs. Walter Rex, Miss Catherine Snyder (Steigerwalt), Miss Florence Steigerwalt (Hoppes), Miss Gladys Steigerwalt (Zehner), Mrs. Edward F. Hill, Mrs. Daniel Miller, Mrs. Russell Frey, Mrs. Luella Fritz (Gursky), Mrs. Calvin Dreisbach, Mrs. Earl Hoppes, Mrs. E. E. Wiesner, Miss Helen Breiner (Hillegass), Miss Erma Fritz (Deibert), Mrs. John Keich, Mrs. Wallace Miller, Mrs. Oscar Miller, Mrs. Charles S. Snyder, Mrs. William A. Steigerwalt, Miss Thelma Steigerwalt (Snyder), and Mrs. William Frey. The first officers of the group were Mrs. Arthur Snyder, President; Mrs. Earl Hoppes, Vice-president; Mrs. C. J. Homm, Secretary-Treasurer; Miss Helen Breiner, pianist; and Mrs. Leroy Fritz, assistant Pianist.

Meetings were held on the third Wednesday of the month and dues were 15 cents per meeting. Mrs. E. E. Wiesner was appointed to send cards to members who were ill.

In October of 1945 the new organization joined the Wilkes-Barre Conference Missionary Society.

January and February meetings were held on Sunday afternoons.

The first Thank Offering netted a total of \$65.00 and was sent to the treasurer of the Wilkes-Barre Conference. In 1946 meetings were held in the homes of members. This continued for several years.

In 1954 Mrs. C. J. Homm and Mrs. Althea Zehner were delegated to prepare the first Church birthday calendar for printing.

In 1957 it was decided to have a covered dish dinner and gift exchange between secret pals at the annual Christmas Party. Pastor Kleintop was Santa Claus.

Between the years of 1951 and 1961 the organization served banquets for various organizations such as the West Penn 4-H Club, West Penn Flower Club, Lehigh OES, West Penn Lions, the Clamtown Lodge, and the Mahoning Rural Telephone Company's 50th Anniversary. These banquets were served jointly with the UCC Women's Guild with the proceeds shared by both groups.

In 1962 the Missionary Society became the Lutheran Church Women and adopted the approved constitution for Congregational Organizations. In 1963 the Lutheran Church Women sponsored the newly formed Luther League. In 1965 the chairpersons for the departments of Christian Service, Christian Education and Membership were added to the list of officers. They were Mrs. Ralph Frey, Mrs. Oscar Miller, and Mrs. Althea Zehner. In November of 1965 the practice of sending boxes of chocolates to service personnel and the delivery of fruit baskets or other gifts to the shut-ins at Christmas was begun.

At the Mother and Daughter Tea in 1967 the following awards were presented: oldest member present, Mrs. Emma Kressley, age 88 years; oldest mother, Mrs. Verna Miller; youngest mother, Mrs. Ruth Ann Wehr; mother with the most children, Mrs. Leon Hoppes; mother with the most grandchildren, Mrs. Leon Hoppes; mother with the most great-grandchildren, Mrs. Oscar Miller; and mother with the youngest child, Mrs. Richard Spengler.

In 1980 the members were pleased to know that they had the highest Thank Offering of the 33 Churches in the Hazleton - Lehigh District of the Lutheran Church Women.

Workdays were instituted which were held at the Church to make lap robes and ground covers for needy people in developing countries. One year 26 ground covers were sent to New Windsor, Maryland, for shipment overseas. Lap robes were also given to the shut-ins of the congregation.

In 1988 the organization underwent another name change and became The Women of the Evangelical



Lutheran Church of America, better known as Women of ELCA.

Members who have served as president were Mrs. A. P. Snyder, Mrs. Althea Zehner, Mrs. E. F. Hill, Mrs. Leon Hoppes, Mrs. Bonnie Seifert, Mrs. Verna Miller, and Mrs. Irene Fritz. Irene has held this position since 1968. The organization has had only two secretaries. Mrs. C. J. Homm held the position for 36 years. Althea Zehner has been the secretary for the past 14 years. Mrs. Helen Hillegass has been the pianist since the formation of the group. Treasurers have been Mrs. Hazel Homm, Mrs. Althea Zehner, Helen Frey, Leah Fritz, Sandra Matlaga, Lauri Miller, and Eldora Rex. Eldora is the present treasurer.

In the past 49 years the group engaged in a vast variety of activities: such as, church housecleaning, visiting Good Shepherd and Topton Homes to sew, conducted bake sales, and served banquets, some of which were in conjunction with the UCC Women's Guild. Since 1952 the Women of the ELCA have provided devotional booklets entitled "Word in Season."

Diverse items have been sold: such as, as souvenir church plates and tiles, plastic sponges, stationery, and vanilla. As a result of fund raising activities the group bought one of the ornamental screens for the pipe organ, a coffee urn, silverware and china, surplices for the Junior Choir gowns, 50 service books and hymnals for the choir, confirmation gowns, drapes for the Fellowship Hall, rods and drapes for the Lutheran parsonage, and Senior Choir gowns. Contributions were made to help defray the cost of the church carpet, the stage curtain in the Fellowship Hall, and a furniture group for St. Luke's Manor. Donations were given for many causes such as Korean orphans, various Lutheran Homes, Hunger Appeal, and Flood Relief.

Among the most recent activities have been serving funeral dinners for families of deceased Lutheran members and providing refreshments for household sales. Presently the organization is assembling health kits and layettes for the people in third world countries.

The Purpose Statement of Women of the ELCA:

As a community of women

created in the image of God  
called to discipleship in Jesus Christ  
and empowered by the Holy Spirit.

We commit ourselves to:

grow in faith  
affirm our gifts  
support one another in our callings  
engage in ministry and action  
and promote healing and wholeness in  
the Church, the society and the  
world.

The Women of the ELCA meet on the third Tuesday of the month at 7:30 PM in the Fellowship Hall of St. Peter's Church. All women of the Church are welcome to join as a visitor or a new member to help celebrate the 50th anniversary of the organization.

#### PASTORS OF ST. PETER'S

*"It was he who gave ...., some to be pastors and teachers, to prepare God's people for works of service so that the body of Christ may be built up."*

**Ephesians 4:12.**

The first Lutheran Pastor shown in the record books was Rev. Bauer who started serving the congregation in 1847. The first Reformed Pastor indicated to have served was Rev. Eichenberg who came in 1849. There may have been others before them as the congregation was organized in 1845.

The name of Rev. John Adam Reubelt, Reformed Pastor, appears three times in the early Church records. He is listed as officiating at the service for the laying of the cornerstone for the original Church. The other two times were in the communicant lists as administering the first two communions. Pastor Reubelt was ordained and licensed in 1841 in Orwigsburg. He was Pastor of St. John's Church in Orwigsburg from 1841 to

1845. In 1854 his name was erased from the Eastern Pennsylvania Classis of the Reformed Church by his request. Nothing further could be found on him.

The only other Lutheran Pastor who appears in the early records was Rev. G. H. J. Jaeger who also officiated at the service for the laying of the cornerstone. His name appears in the minutes of the Lutheran Ministerium as Rev. Gottlieb F. J. Jaeger. He entered into the ministry in 1819. He lived in Hamburg, Berks County, and served the congregations of Hamburg, Zion, New Jerusalem, Friedens, Paulus, Bethel, Jacobus and Krells Churches. He died in 1879.

### **REFORMED / UNITED CHURCH OF CHRIST**

#### **Rev. Christian George Eichenberg 1849 - 1880**

Rev. Eichenberg was born on December 12, 1816 in Riteln, Hesse, Germany. He came to America in 1844 and was licensed by the Classis of Eastern Pennsylvania in 1845. He was ordained in 1848. He was elected as Pastor to St. Peter's Church on June 24, 1849 by 32 votes. He preached his first introductory sermon on this same date and was the first regular Reformed Pastor of St. Peter's Church. His name first appears in the early Church record book in 1849 under the communicant list. This record book was started in 1846 and shows baptisms and communicant lists for both Reformed and Lutheran Congregations.

"He was a strong and able preacher, greatly loved by the people," as quoted from the early Church records. He probably served as Pastor until the time of his death. He died June 12, 1880 at Weissport where he also served as Pastor. Rev. Eichenberg is the only minister buried in the Church cemetery to have served St. Peter's Church. The epitaph on his tombstone reads as follows:

Zum Andenken  
an den  
Ehrin. Pfr. C. G.  
Eichenberg geb.  
den 16 Dec 1816 u.  
starb den 12 Juni  
1880 alt 63 Jahre  
5 mo. u. 26 Tage  
Text 1 Tim. C. 3 V 14 u 15.

A translation reads as follows:

In Memory  
of the  
Honorable or Esteemed Pastor C. G.  
Eichenberg born  
the 16 Dec 1816 and  
died the 12 June  
1880 age 63 years  
5 months and 26 days  
Text. I Timothy 3:14-15

#### **Rev. Abraham Bartholomew 1880 - 1894**

Rev. Bartholomew was born March 17, 1833 in Dannersville, Northampton County. He was confirmed by Rev. Charles Becker at the age of sixteen. After a classical course which he took at Easton, he spent two years at the Theological Seminary at Mercersburg. He was licensed by the Eastern Pennsylvania Classis in May of 1861 which met in Fogelsville and was ordained in November of 1861 in Nazareth by Rev. D. Y Heisler and Rev. E. W. Reinicke. His first charge was at Nazareth after which he moved to Lehighton in 1864. There he served several congregations including those in the Mahoning Charge which began in 1880 until his retirement on August 13, 1894. His retirement came about due to failing health. It is stated in the Church records that he was quite popular with the people. He died August 15, 1903 in Lehighton and is buried in the cemetery there. His wife, Sarah, was born May 14, 1839 and died April 5, 1918. Pastor Bartholomew's son, Rev. Calvin E. Bartholomew, occasionally served as Supply Pastor.



### **Rev. Thomas N. Reber 1895 - 1911**

Rev. Reber was born December 23, 1847 in Jonestown, Lebanon County. He was licensed by the Lebanon Classis of the Eastern Synod of the Reformed Church on June 12, 1876 which took place in Schuylkill Haven. He was ordained the same year in Macungie by Rev. A. J. G. Dubbs, Rev. Leinbach, and Rev. Herman of the Eastern Synod. The Mahoning Charge was his third and last charge. He served St. Peter's Church from June of 1895 until his death on September 23, 1911. During his pastorate the pipe organ was installed which he and Rev. Strauss, the Lutheran Pastor, were instrumental in the collection of the money to pay for this grand instrument. He had resided in Andreas, then known as Sittler. His house was purchased out of his estate by the Mahoning Charge for use as a parsonage.

### **Rev. Harry David Houtz 1912 - 1925**

Rev. Houtz was born in Myerstown, Lebanon County, on February 17, 1885. He attended the Albright Preparatory School and Albright College where he graduated with honors on June 16, 1909. He graduated from Lancaster Theological Seminary on May 9, 1912 with honors and was licensed by the Lebanon Classis May 21, 1912. He was ordained by the Lehigh Classis of the Eastern Synod on May 26, 1912 by Rev. E. S. Noll, Rev. C. F. Althouse, and Rev. G. P. Stern and was installed as Pastor of the Mahoning Charge at the same time. The services were held at Ben Salem Church. This was his first call. He was previously elected to the Mahoning Charge on March 31, 1912 by unanimous vote where he served until November 26, 1925. The first parsonage was bought during his pastorate. Hymnals for St. Peter's Church were also purchased. From here he went to the East Berlin Charge and served the Salem Evangelical Church until 1937. He served as supply Pastor at Shamokin in 1938 after which he served the Messiah Church of Alvira, PA from 1938 to 1942. His death occurred on May 6, 1969 at Myerstown at the age of 84. He was also a member of the Board of Trustees of Gettysburg College during his lifetime.

He was married to the former Annie Priscilla Sterner who was born on November 11, 1881, in Jackson Township, Lebanon County. They had two children born to their marriage, Lester and Myron.

### **Dr. Franklin D. Slifer 1925 - 1929**

Rev. Slifer was born on January 14, 1899 near Quakertown, Bucks County. He graduated from Quakertown High School and was a private in the United States Army in 1918. He was a 1923 graduate of Franklin and Marshall College after which he attended the Lancaster Theological Seminary and graduated in 1926. He served as supply Pastor from November 29, 1925 until the time of his ordination and installation to the Mahoning Charge which occurred on May 23, 1926 at Zion's Stone Church in West Penn. He resigned on October 31, 1929.

During his pastorate three Church buildings were renovated which were St. Peter's, Zions Stone, and Ben Salem. The parsonage was relocated to New Mahoning with the old one in Andreas being sold. He confirmed 16 young people, baptized 22 infants, united 5 couples in marriage, and officiated at 7 funerals. It has been said that his pastorate was short but happy and eventful.

Rev. Slifer also served the following Churches: Grace Church, Allentown from 1929 to 1937; Maxatawny Charge from 1937 to 1964; St. Peter's, a Church in the Maxatawny Charge, from 1964 to 1968; and as supply Pastor of Jerusalem UCC, Almont, Bucks County, PA.

During his prestigious career as a Pastor he was president of the Lehigh Synod from 1934 to 1935, a member of the Board of Trustees of Phoebe Home from 1945 to 1954, a director of World Service in the Lehigh Synod from 1947 to 1950, a member of the Commission on World Service in the Evangelical and Reformed Church serving as Vice-chairman from 1950 to 1962, and Chairman of the Heifer Project Inc. from 1956 to 1962. He received a Degree of Doctor of Divinity at Franklin and Marshall College on June 10, 1957. His death occurred on July 28, 1978 in Emmaus.

### **Rev. Wilbur Weber Moyer 1930 - 1957**

Rev. Moyer was born at South Easton on December 29, 1889. He graduated from Elizabethville High School in 1908 where he taught grammar school the following year. He attended Millersville State Normal School where he graduated on June 25, 1913 after which he attended Albright College in Reading graduating on June 16, 1915. He was ordained in Reading in 1915. On May 8, 1919 he graduated from Eastern Theological Seminary of the Reformed Church in Lancaster.

His first call was that of the Cresswell Charge in Lancaster County where he served from 1913 to 1914. Prior to coming to St. Peter's he served the following Churches: St. Matthew's Mission, Reading from March 8, 1914 to February 20, 1916; Zion's Reformed Church, Marietta, PA from 1916 to 1921; First Reformed Church, Steelton, PA from 1921 to 1924; and Boalsburg Reformed Parish, Centre County from 1924 to 1930.

He was accepted to the Mahoning Charge on February 1, 1930 and officially installed as Pastor on March 30, 1930. During his pastorate here he celebrated 25 years of service to the Charge and the 40th anniversary of his ordination, the last of which was celebrated during a special service on May 1, 1955 which was held at Zion's Stone Church. The last Church he served was that of Christ UCC in Jim Thorpe. He became a resident of the Phoebe Home where his death occurred.

During his years of service to the Lord he received the Bachelor of Divinity Degree on May 14, 1936 and the Master of Sacred Theology Degree on May 13, 1937, both from the Lutheran Seminary at Mt. Airy. He was also president of Lehigh Classis from April 27, 1937 to April 26, 1938. He was married to Ellen Augusta Steele on February 10, 1912. After her death he married Lena Seiberling.

### **Rev. George P. Fetterolf 1957 - 1984**

Rev. George P. Fetterolf was born on October 17, 1912 in Prince George, Virginia and was the son of Ira J. and Bertha E. nee Aumiller Fetterolf. He was a 1934 graduate of Catawba College,

Salisbury, North Carolina; a 1937 graduate of the Lancaster Theological Seminary; and a 1953 graduate of Pennsylvania State University. He was ordained in 1938 and served the following parishes prior to his serving the Mahoning Charge: Paxinos-Augustus Reformed Charge in Sunbury, Northumberland County from 1938 to 1941 and 1945 to 1947; and in between this time, 1941 to 1944, he served the Freeburg Charge, Freeburg, Snyder County.

He came to St. Peter's in 1957 where he served the Mahoning Charge until his retirement in November of 1984. Rev. Fetterolf was involved in building programs at all four Churches in the Charge including the construction of the Christian Education Building at St. Peter's Church.

Besides the various Churches that he served, he taught in the former Beaver Vocational School, Beavertown, Snyder County from 1948 to 1953 and was Supervising Principal of Sheffield School Systems, Sheffield, Warren County.

He was married to the former Mary Herbster for 51 years. His death occurred on November 19, 1985, and his funeral service was held at Zion's Stone Church. He was buried at Troxelville Union Cemetery, Snyder County, near his home Church of Grace UCC. The Fetterolfs had five daughters. Mrs. Fetterolf resides in West Penn in the home previously owned by Clarence Breiner.

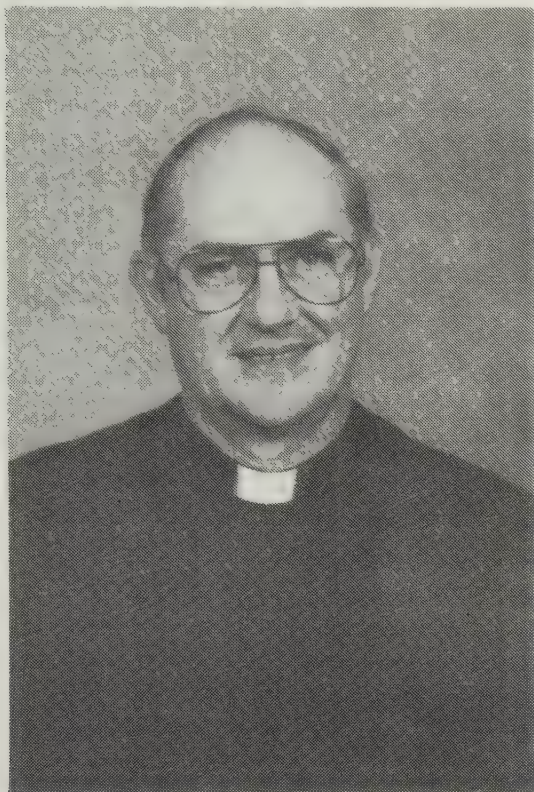
### **Rev. David H. Knoebel 1985 - Present**

Rev. Knoebel is practically a native to the area. He was born October 19, 1936 in Columbia, PA. He lived his early years in Tamaqua where his father was the Pastor of St. John Reformed Church. He graduated from Tamaqua High School in 1954 where he met his wife, the former Beverley Barton of Hometown.

He graduated from Franklin and Marshall College in 1958 and Lancaster Theological Seminary in 1961. He received a Master of Divinity Degree and Master of Sacred Theology Degree from Lancaster Theological Seminary in 1973. Ordained into the ministry at St. Mark's UCC at Detroit, Michigan on June 18, 1961, he served the



following pastorates prior to coming to St. Peter's: Calvary UCC, Barto, Pa from 1961 to 1969 and St. John's UCC, Emmaus from 1969 to 1985. He was elected as Pastor to the Mahoning Charge on January 20, 1985 and began his ministry here on April 15 of the same year. He was installed as Pastor to the Charge on May 19, 1985 during a service held at Zion's Church. He is presently serving St. Peter's Church, Zion's Church, and St. John's Church, all of the Mahoning Charge.



During his years of ministry he has actively served the Wider Church where he chaired the Budget and Finance Committee of both the Penn Northeast and Penn Southeast Conferences. He has been a corporate member of The United Church Board for World Ministries, a delegate to the UCC General Synod, and Secretary of the Penn Northeast Conference. He is currently serving as a trustee of Cedar Crest College in Allentown.

He and Beverley were united in marriage on June 24, 1961. They currently reside in Hometown in Beverley's family homestead. Beverley is a graduate of Kutztown University and serves as part-time reference librarian at Muhlenberg College.

## LUTHERAN

### **Rev. Ernest Augustus Bauer 1847 - 1872**

Rev. Bauer was born August 29, 1819. He was approved by the Ministerium of Pennsylvania as a candidate for preaching at its convention which was held July 13, 1841 in Trinity Church, Lancaster. A letter from the congregations in East and West Penn Townships was sent to Pittsburgh in 1843. The letter contained a testimonial for Pastor Bauer as a candidate to the Ministerium along with a request for his ordination. He was ordained in June of 1844.

Rev. Bauer served several congregations which included the Church in Lynntown as it was formerly called. Today the town is known by the name of Jacksonville, and the Church is called Jacob's. This is located in Lynn Township, Lehigh County, about three miles west of New Tripoli. The other Churches he served were St. John's in Mahoning Township, Ben Salem in East Penn Township, and Dinkey Memorial in Pennsville now known as Ashfield, all of Carbon County; and Zion's Stone Church and St. Peter's in West Penn Township, Schuylkill County. He was also Pastor of the Lutheran Churches at Weissport, Chestnut Hill, Rosstown, Mauch Chunk, and a Church named St. Paul's, location unknown. He accepted a call to Christ Church, Hazleton in 1872.

Rev. Bauer was with St. Peter's congregation from its beginning. The first time his name emerges in the early record book is in 1847 under the list of communicants. He resided in Leighton where he died April 9, 1897 at the age of 77 years. His wife's name was Matilda. She was born July 13, 1841 and died in July of 1906. Both are buried in the Leighton Cemetery.

### **Rev. William H. Strauss 1872 - 1918**

Rev. Strauss was born April 20, 1846 in Wenersville, Lehigh County. He was the son of Josiah and Mary Strauss. He graduated from Muhlenberg College, formerly called the Allentown Collegiate Institute, and the Lutheran Theological Seminary at Philadelphia. He was ordained in



1870. His first pastorate was at St. Paul's Church in Summit Hill.

Rev. Strauss came to St. Peter's of the Mahoning Charge in 1872. During his pastorate at the Mahoning Charge he baptized 1,990 and confirmed 1,756 persons and officiated at 761 weddings and 1,166 burials. He lived at the parsonage in Pleasant Corners, Carbon County until 1881 when he moved to Lehighton.

He was married to the former Ellen J. Clause, who preceded him in death by 17 years. He died at his residence in Lehighton on February 13, 1918 from a stroke of paralysis at the age of 71 years. He is the third Pastor to have served St. Peter's who is buried in the Lehighton Cemetery.

#### **Rev. Wirt Addison Dries 1919 - 1927**

Rev. Dries was born on May 17, 1875 in Maiden Creek Township in Berks County. He graduated from Muhlenberg College in 1905 and the Philadelphia Lutheran Seminary in 1908. His first charge was Zion Church in Girardville which he served from 1908 to 1911 after which he accepted a call to Wolfe's Cross Road Parish. He served here from 1911 to 1914 at which time he went to the Plainfield Parish and served there from 1914 to 1919. It was at this time he accepted the call from the Mahoning Lutheran Charge. He served St. Peter's until 1927. He finished his ministry at Strausstown in 1947. He died on April 2, 1955. He was married to the former Estella F. Weidner.

#### **Rev. Arthur Paul Snyder 1928 - 1955**

Rev. Snyder was born August 28, 1902 in Catasauqua. He graduated from Muhlenberg College in 1925. He attended the Philadelphia Lutheran Seminary where he graduated in 1933 and also received a Masters of Systematic Theology in 1934. He was ordained on June 6, 1928 and installed as Pastor of the Mahoning Lutheran Charge within the same month. He served St. Peter's and the Charge until 1955 after which time he became a mission developer and organized St. John's in Lake Park, Florida. Pastor Snyder was married to the former Esther M.

Welty of Allentown. He died on May 30, 1983.

#### **Rev. Arthur W. Kleintop, Jr. 1956 - 1961**

Rev. Kleintop was born in Lehighton on October 21, 1925. He graduated from Muhlenberg College and the Lutheran Seminary in Philadelphia. His first call after his ordination was the Hobbie Parish. He came to St. Peter's Church in 1956 where he served until 1961 after which he became Pastor of St. Paul's in Mertztown and St. Paul's in Longswamp. He also served St. John's Church in Sayre, St. John's Church in Farmersville, and the First Hungarian Church in Bethlehem. Upon retirement he took up residence in Bethlehem where he lives with his wife, the former Wilma Whitebread.

#### **Rev. George E. Hein, Jr. 1962 - 1965**

Rev. Hein is a native of Whitehall Township where he was born on March 19, 1933. He graduated from Muhlenberg College and the Lutheran Seminary at Philadelphia and was ordained in 1958. His first call was to the New Ringgold Parish where he served four years. It was after this time that he came to St. Peter's and served the Mahoning Charge from 1962 to 1965. He then accepted a call to the Belfast-Wind Gap Parish. He was also Pastor of the Allegheny Church in Alleghenyville, Berks County after which he assumed his duties as Pastor of the Rehersburg-Bethel Lutheran Parish. He is presently Pastor at Christ Lutheran Church in Christmans and resides at Bear Creek Lakes north of Jim Thorpe. He is married to the former Loretta E. Huber.

#### **Rev. Richard Wagner Spengler 1966 - 1972**

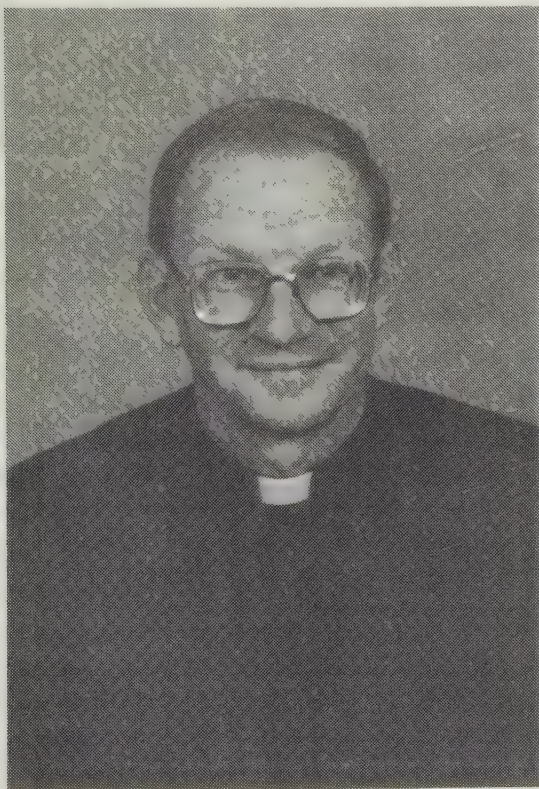
Rev. Spengler was born May 9, 1936 in Bath. He graduated from Kutztown State University and the Lutheran Theological Seminary in Philadelphia after which he was ordained in 1961. His first call was as Pastor to Salem Shalter's Church near Fleetwood and St. John's Church in Pricetown. He remained there until 1966 at which time he came to St. Peter's and served the West Penn Lutheran Parish which also includes Zion's Church. It was during his pastorate that the parsonage was built at Mantzville. He left in 1972



to become the Pastor of Bethany Church in Stony Creek Mills. He remained there until 1980. He is presently Pastor of the Good Shepherd Lutheran Church in Indianapolis, Indiana. He is married to the former Mary A. Hartzell.

#### **Rev. James W. Seifert 1973 - Present**

Rev. Seifert was born on June 17, 1942 in Reading. He is the son of Daniel and Grace James Seifert. He graduated from Governor Mifflin High School in Shillington in 1960, after which he attended Albright College in Reading and graduated in 1964. He attended the Lutheran Theological Seminary in Philadelphia where he graduated in 1967. He was ordained on May 28, 1967 at St. John's Lutheran Church in Reading. His first call was to St. John's Church in Friedensburg where he served from 1967 to 1973. It was at this time he came to the West Penn Lutheran Parish where he is presently serving both St. Peter's and Zion Stone Churches. He preached his trial sermon on April 15, 1973 at Zion's Church and conducted his first service at St. Peter's Church on April 15 of the same year. He was installed at a special service held on September 23, 1973.



He was married to the former Bernadette Eczko on June 18, 1966 in St. Peter's Church, Stowe. Bernadette is a graduate of the Carbon County Vocational Technical School and is a licensed practical nurse. She is employed at Rest Haven Nursing Home in Schuylkill Haven. Rev. and Mrs. Seifert have a daughter, Michelle Lynn, who is a graduate of Kutztown University; and a son, Donald James, a graduate of the Pennsylvania School of Technology in Williamsport. Michelle is the wife of Thomas Fister. The couple has a daughter, Valerie. Donald is employed as a carpenter in the Schuylkill Haven area.

#### **SONS OF THE CONGREGATION**

*"Pay attention and listen to the sayings of the wise, apply your heart to what I teach,..."*

**Proverbs 22:17**

#### **Rev. Orville E. Miller**

Rev. Miller was born January 30, 1924 at Mantzville, the son of the late Mr. and Mrs. Wallace H. Miller. He was raised at a country store in New Mahoning. He graduated from Lehighton High School in 1942 and served as a rifleman in the 94th Infantry Division in France and Germany during World War II. After the war he attended Muhlenberg College where he graduated in 1949 and later attended the Lancaster Theological Seminary graduating in 1952.

Rev. Miller was ordained at a special service held at St. Peter's Church on June 22, 1952. He was installed as Pastor on June 29, 1952 at St. John's Church in the village of St. Johns where he served as Pastor until December 31, 1957. From there he served the Pennsburg UCC from January 1, 1958 until April of 1989 at which time he retired. He is Pastor Emeritus of the Pennsburg UCC Church. He has graced many Churches including St. Peter's with his wonderful sermons spoken in the Pennsylvania German dialect.

He is married to the former Joyce Scheirer of North Catasauqua. They are the parents of four children and six grandchildren. The Millers



presently reside at 2016 Peevy Road, East Greenville, PA, 18041.

### **Rev. C. Calvin Rex**

Rev. Rex is the son of the late Mr. and Mrs. William F. Rex. He attended the Mahoning Township Elementary Schools and Leighton High School. He was baptized and confirmed at St. Peter's Church. He was an active member of the Church serving in the youth fellowship. He sang in both St. Peter's and the Mahoning Parish Choirs and taught Sunday School.

In pursuit of his training to fulfill his call to the ministry, he received a Bachelor of Religious Education Degree in 1958 from Eastern Pilgrim College, a Bachelor of Arts Degree in 1959 from Muhlenberg College, and a Bachelor of Divinity Degree from Lancaster Theological Seminary in 1964. He was ordained in the ministry by the Blue Mountain Association of the United Church of Christ at St. Peter's Church in 1964.

His first calling was that as chaplain at the H. K. Cooper Institute for the residency program of the Lancaster Cleft Palate Clinic. He served in this position until his installation in 1968 as Pastor of the Zion's UCC in Marietta, Lancaster County. He served as Pastor there until 1983. During his present years of retirement he is serving as Pastor of a small Church called the Lord's Family of Faith.

On August 29, 1959, Rev. Rex married the former Eunice C. Dieter from Allentown. The Rev. and Mrs. Rex have two daughters, Karla and Juanita. The Rexes reside at 1480 Long Lane, Columbia, PA, 17512, in Lancaster County.

### **CUSTODIANS OF THE CHURCH**

***"For we are God's fellow workers; you are God's field, God's building"***

**I Corinthians 3:9**

Those known to have served in the capacity as janitor are Samuel Neyer, Levi Breiner, Edwin Hoppes, Amandus Middlecamp, Walter Hoppes, Homer Hartz, Berlyn Hoppes, Vernon Moyer,

Merle Hunsicker, and Mark Miller. This is a position not to be taken lightly. If it were not for them, what would our Church look like? We praise them for a job well done.

### **CONFIRMATION CLASSES**

***"For God so loved the world that he gave his one and only Son, that whoever believes in Him shall not perish but have eternal life."***

**John 3:16**

Where the records indicate a later marriage name, the name will be shown in (parentheses) if known. When a person is known by another name, the name will be shown in [brackets]. If a person's name is unknown or the compiler was not certain due to the illegible handwriting, the name will be in [brackets?] with a question mark.

### **Reformed / UCC**

#### **By Rev. Christian George Eichenberg**

**Class of 1851:** John Kemmerer or Kemmery, Solomon Balliet, Moses Neyer, Israel Stahler, Gideon Stahler, Matilda Dreisbach, Maria Magdalena Mantz, Sarah Adams, Maria Magdalena Gerber (Schneider), Leah Stahler (Breiner).

**Class of 1853:** Thomas Mantz, Moses Arner, Thomas Mantz, William Balliet, Moses Mantz, Susanna Hartranft, Anna or Hannah Neyer, Emmalina Adams, Sarah Ann Gerber (Knepper), Mary Ann Mantz, Elizabeth Miller, Harriet Neyer, Catharine Stermer.

**Class of 1857:** Lewis Mantz, Catherine Mantz, [William?] Stermer, Elizabeth Neyer, Matilda Gerber (Leiby), Manda [Amanda] Gerber (Miller Frederici), Rebecca Gerber (Billman), Caroline Gerber (Zehner), Rebecca Miller.

**Class of 1859:** Ely C Miller, David C Miller, Henry Arner, Otto Stermer, Susanna Adams, Katie Ann Adams, Fianna Lechleitner (Arner), Mary Ann Balliet (Wehr), Mary Hill, Elizabeth Zimmerman



(Hunsicker).

**Class of 1861:** Lewis Wehr, Jes. Diedrich, David Mantz, Katty [Katie] Ann Mantz (Eberts), Elizabeth Mantz (Hontz), Polly Balliet (Wehr), Emaline Wehr (Haldeman), Polly Ann Miller.

**Class of 1863:** David Neyer, Samuel Neyer, Elias Arner, Samuel Zimmerman, Wilson Lechleitner, Nathan Lechleitner, George Henry Gerber, Franklin Gerber, Jacob Mantz, William Adams, Polly Balliet (Gerber), Caroline Arner (Bowman), Catherine Miller, Elias Dreisbach.

**Class of 1865:** Edward Mantz, William Henry Wehr, John Stermer, George Henry Balliet, Nathan Miller, Polly Jane Mantz (Schaeffer), Elizabeth Mantz (Ruch), Rebecca Balliet (Fritz), Louise Arner (Ruch), Mary Jane Gerber (Schleicher), Katty [Katie] Ann Gerber (Breiner), Lavina Adams (Billman), [Sophia?] Katie Ann Hamm, Susanna Dreisbach (Rex), Abby Remely, Molly Arner, Mary Ann Balliet, Elizabeth Beltz (Hoppes), Sarah Knepper, John Mantz, E. Hamm, E. Remely.

**Class of 1867:** George Dreisbach, Frederick Henrich [Stork?], James Alfred Wehr, Abraham Miller, Tilghman Dreisbach, Aaron Dreisbach, Mary Ann Zimmerman (Heisler), Emaline Elizabeth Balliet (Wehr), Sarah Lechleitner (Mantz), Matilda Mantz (Schaffer), Catharine Dreisbach, Louise Neyer, Sarah Jane Miller, Elizabeth Dreisbach (Miller), Emmaline Stermer, Caroline [Stork?], Polly Hill (Frantz), Amanda Hill (Hoppes), Lucinde Cunfer, Harris Miller.

**Class of 1870:** Samuel Mantz, Elias Mantz, Samuel Balliet, Stephen Balliet, Jonas Gerber, Adolph Neumeyer, James Hollenbach, Alice Rebecca Miller, Mary Jane Hill, Sonia Gerber (Britton).

**Class of 1872:** John Miller, Frank Dreisbach, Daniel Dreisbach, John Frank Mantz, Tilghman Balliet, Charles Franklin Wehr, Lewis Fenstermacher, Edward Haldeman, Abraham Frank Stermer, Emmaline Mantz (Neumeyer), Kitty Ann Hans, Mary Ann Hamm, Mary Fenstermacher, Elvina Haldeman, (Balliet) Thomas Neyer, Judith

Neyer, Emaline Haldeman.

**Class of 1874:** Melancheon Charles Kemmerer, Oscar Nyfert, Matilda Miller, Anna Fenstermacher, Emmaline Elizabeth Hamm, Louise Mantz (Kistler), Alvina Mantz, Susanna Mantz (Kistler), Katie Ann Elizabeth Sechler (Zimmerman).

**Class of 1876:** Charles H. Dreisbach, Tilghman Wehr, Lewis Alfred Mantz, Benjamin Franklin Hamm, Frank Fenstermacher, Jonas Eckroth, Emma Elizabeth Balliet (Haldeman), Emma Elizabeth Mantz, Amanda Elizabeth Dreisbach, Emmaline Dreisbach, Susanna Miller.

**Class of 1878:** Jonas Hans, Elias Wehr, Frank [Huaer?], Gilbert Miller, Jonathan Kutz, Katie Fenstermacher, Harriet Miller, Sibylla Miller, Molly Fenstermacher, Mary Remely, [Allen or Alice Stork?], [Rebecca Stork?].

#### **By Rev. Abraham Bartholomew**

**Class of 1881:** Wallace Alfred Mantz, Charles Handerson Mantz, Oliver Cunfer, Amandus Grenville Mantz, Charles Anderson Eberts, Charles Milton Mantz, Amandus A. Eberts, Sarah Ann Cole, Emma Louise Dreisbach, Mary Emaline Mantz (Kistler), Amanda Louise Mantz, Polly Elizabeth Mantz (Wehr), Polly Dreisbach, Stephen Balliet, Noah Alfred Hamm, Elvin Remely, William Alfred Dreisbach.

**Class of 1882:** Ellen Elizabeth Eberts (Solt), Mary Matilda Mantz, Minarvy [Minerva] Ellen Eberts, Elizabeth Billman, Emily Jeanetta Stermer, Matilda Knepper, William Albert Dreisbach, Sylvester Canvass Stermer, Charles Richard Hamm, Alvenia Hunsicker, Sarah Balliet (Frantz), Emmalina Gerber (Zehner), Harry Lorah.

**Class of 1884:** James Edward Lorah, Samuel Cunfer, Morris Albert Mantz, William Cunfer, John Homm, Grenville Dreisbach, Nathan Dreisbach, Sarah Ann Lechleitner (Folk).

**Class of 1886:** Amandus F. Gerber, Oliver O. Eberts, Lizzie Setta Hannah Fritz, Lizzie Atana Wehr (Miller), Lydia Hamm, Irene T. Billman,

Sarah Jane Troxel, Alvenia Troxel.

**Class of 1888:** Harry Knepper, William H. Miller, Edwin H. Miller, William F. Dreisbach, Joseph Elias Dreisbach, Harvey A. Frantz, Wallace A. Billman, Griffith A. Billman, Elias Neyer, Alue Gerber, David E. Lechleitner, Eddy Oliver Schaeffer, Emma L. Neyer, Alice Valeria Mantz, Tillie M. Mantz, Tewillia Neyer, Jennie Missouri Eberts, Annetta Savilla Schaeffer, Ida M. Frantz (Kunkel), Clara E. Frantz (Behler), Mesida Gerber (Breiner), Hannah M. Britton, Sarah Ann Hamm, Ella Elizabeth Balliet, Ida Knepper (Swartley), Amanda Louisa Remely, Lucetta Balliet.

**Class of 1890:** Daniel A. Reinert, Charles H. Fritz, Joseph O. Mantz, Harry E. Mantz, William E. Mantz, Charles J. Wehr, Daniel B. Miller, Elias Miller, Abraham M. Lorah, Jennie A. Billman, Lizzie A. Shaffer, Clarrah [Clara] E. Mantz, Jennie O. Fritz, Lillie A. Eberts, Amanda L. Reinert, Sally J. Knepper (Ruch), Rosa Ellen Lorah.

**Class of 1892:** Mary Ida Mantz, Emma Elenora Shaefer, Lizzie Savina Gerber (Dreisbach), Lizzie Alice Frantz, Hannah Mantana Lechleitner (Reinbold), Lizzie Hannah Wehr (Arner), Lizzie Devina Balliet (Fritz), Agnes Mantana Hartung (Tyson), Della Viola Hartung (Mantz), Katie Lizzie Zimmerman (Rex), Sarah Jane Britten, Ellenora Britten, Alice Emmalina Ramalese [Remely], Elias Calvin Wehr, Harry Oliver Gerber, Mandus [Amandus] Solomon Balliet, Tilghman Gabriel Miller, Elias Oliver Lorah.

#### By Rev. Thomas N. Reber

**Class of 1896:** Amanda Hamm, Alvesta Balliet (Embody), Emma Knepper (Mantz), Katie Fenstermacher, Mary Frantz, Katie E. Miller, Katie Hunsicker, Lizzie Hunsicker, Harry E. Mantz, Lewis Billman, Wallace H. Miller, Edwin O. Miller, Charles E. Miller, Lewis A. Miller, William Mantz, Claude B. Wehr, Solomon Lechleitner, David Dreisbach.

**Class of 1898:** John Hamm, Stephen Balliet, Lizzie Sarah Mantz, Ida May Neyer, Katie Louisa Dreisbach, Katie Alvesta Miller (Coombe),

Jeremiah Hunsicker, Harvey Noah Miller, Amandus Charles Knepper, Oliver Dreisbach, William David Hamm.

**Class of 1900:** Millia [Amelia] Balliet, Savilla Balliet (Weaver), Jeremiah Knepper, Mary Ohl, Emma Miller, John F. Miller, Wallace Ohl, Mamie Eberts, Charles Hunsicker, Mary Balliet (Miller), Maudie Knepper, Ida Hunsicker, Mary Neyer, Lewis Mantz, Katie Homm, Charles W. Gerber.

**Class of 1902:** Katie A. Hartung, Carrie Balliet (Shellhamer), Edna E. Mantz (Miller), Amandus Shellhammer, John Hunsicker, James A. Mantz.

**Class of 1904:** Wallace Eberts, Clayton Mantz, William A. Hamm, Hannah Mantz, William Haldeman, Richard Coombe, Oliver Coombe, Charles, Coombe, Hannah Dreisbach.

**Class of 1906:** George Balliet, Harvey Balliet, Emma Hamm, Wellace Hartung, Emma Miller, Jacob Hunsicker, Amandus Dreisbach, Claude Mantz, Mrs. Harry Mantz, Amanda Hamm (Miller), Ada Dreisbach, Lizzie Miller.

**Class of 1908:** George R. Miller, Milton Shellhammer, Lewis Zimmerman, Mayme Zimmerman, Mabel Zimmerman, Verna Mantz (Miller), Mayme Mantz, Stanley Arner.

**Class of 1910:** Ida Hamm, Nathan Miller, Frances Dreisbach, Harry Hunsicker.

#### By Rev. Harry David Houtz

**Class of 1912:** Edgar Charles Mantz, Hulda Amanda Mantz, Howard Stanley Mantz, Claude Oscar Miller, William O'Dillion Davis, Edwin Martin Hunsicker, Oliver Thomas Hunsicker, Flossie May Coombe, Jennie May Hamm.

**Class of 1914:** Calvin Tilghman Shellhammer, Mary Annetta Fenstermacher, Bertha Ellen Miller, Minnie Edna Miller (Hoppes, Arner), Franklin Joseph Arner, Emma Elmira Snyder (Breiner), Mary Fayette Gombert (Steigerwalt), Emma Elmira Dreisbach (Fritz), Eva May Middlecamp nee Arner.



**Class of 1915:** Clara Estella Fenstermacher, Ida Estella Fenstermacher, Emma Valera Arner (Davis), Amelia Esther Hamm (Steigerwalt), Luella May Remely (Arndt), Mary Agnes Miller, Clement Daniel Hunsicker, Charles Elmer Hunsicker, George Monroe Hunsicker, Edgar James Ruch, Richard Daniel Coombe, George Calvin Wehr, Edgar Charles Wehr.

**Class of 1917:** Stella Mae Mertz (Eberts), Katie Elizabeth Hunsicker (Wehr), Minnie May Frantz (Philips), Verna Esther Miller (Middlecamp, Coombe), Charles Samuel Snyder, William Daniel Wehr, Oliver Edwin Wehr, William Daniel Eberts, Harvey Lewis Snyder, Raymond Charles Coombe, Leroy Oliver Miller, Robert Derby Katzmier, Mrs. Charles E Miller (Kathryn nee Shupp).

**Class of 1919:** Katie Harriet Rebecca Arner, Charles Henry Michael Arner, Stella Mae Coombe (Arndt), Edna Dorothy Dort, Calvin Edwin Dreisbach, Howard Leon Frantz, Carrie Pearl Heiser, Alice Breiner Hunsicker, Katie Sarah Miller, Hulda Louisa Miller (Rex), Edgar Elias Miller, Hattie Matilda Snyder (Steigerwalt), Elsie Beulah Troxell (Miller), Katie Mae Troxell (Schaeffer), Cora Emma Shellhammer (Arner, Zehner).

**Class of 1921:** William Charles Dreisbach, George Henry Arner, George Edward Herring, Raymond Franklin Herring, Ralph Edwin Miller, Elias Franklin Snyder, Lewis Albert Troxell, Clayton Emmanuel Whetstone.

**Class of 1923:** Authur Earl Coombe, Walter Daniel Miller, Lewis Oscar Miller, Emma Sybilla Remaley, Mamie Eva Wehr (Minnich), Helen Mae Neinzeheltzer, Elsie Amanda Miller (Harakal), Helen Dorothy Coombe, Esther Luella Dreisbach (Knepper), Carrie Sue Shellhammer (Miller).

**Class of 1925:** Robert Alexander Arner, Alfred Felix Coombe, David Oliver Dreisbach, Paul Harold Gernert, Robert Elmer Mantz, Verna Arlene Miller (Nothstein), Stella Mary Ann Miller (Coombe), Cora Mary Miller (Coombe), Alverta Rosa Miller (Leiby), Alma Joy Shellhamer (Fritz), Carrie Sallie Ann Troxell (Tyson).

**By Rev. Franklin D Slifer**

**Class of 1927:** Gertrude May Coombe, Mildred Amanda Coombe (Miller), Hazel Amanda Miller, Lulu Irene Miller (Knepper), Eva Clarabella Shellhamer (Hunsicker), Verna Louise Snyder (Frey), Clement Jacob Breiner, George Edward Dreisbach, Elmer Franklin Miller, Wellace Alfred Miller.

**By Rev. Wilbur Weber Moyer**

**Class of 1930:** Rachel E. Arner (Steigerwalt), Margaret S. Hoppes (Fritz), Lizzie H. Mertz (Fritz), Charles N. Miller, Ernest E. Miller, Marvin J. Miller, Mildred E. C. Miller (Brader), Russell T. Miller, Willard N. Miller, Elsie E. Wehr (Ginder), Helen M. Wehr (Henninger), Russell D. Coombe.

**Class of 1932:** Wellis S. Balliet, Edward J. Faust, Ethelbert R. Faust, Arlene K. Miller (Harakal), Eleanor M. Miller (Eberts), Mildred Shellhamer (Miller), Stella M. Snyder (Behler).

**Class of 1934:** Ernest Matthew Arner, Isabel Ferna Coombe (Rohlfing), Robert Irwin Faust, Myrtle Irene Miller, Oliver Nelson Nothstein, Daniel Amandus Miller, Margaret Elizabeth Wehr (Troxell).

**Class of 1936:** Pearl Evelyn Gernert (Brong), Norman Leroy Miller, Thomas Franklin Nothstein.

**Class of 1938:** Edwin George Balliet, Elwood W. Hartung, Cedric V. Haupt, Harold F. Haupt, Helen V. Heffelfinger (Breiner), Harold M. Mertz, Orville E. Miller, William Henry Miller, Woodrow H. Reed, Wayne H. Smith, Pauline E. Wehr (Miller), Thomas E. Wehr, Myers E. Zimmerman.

**Adult Class of 1939:** Frank Harakal, John Harakal, Norah Carrie Margaret (Huegel) Faust, Mrs. Clayton Jas. Everett (Dorothea Teresa Mae Huegel).

**Class of 1940:** Franklin Joseph Arner, Mary Agnes Arner, Armistice Daniel Faust, Francis Samuel Faust, Marion June Faust (Hartung), Helen Marie Fritz (Beers), Francis Tilghman Balliet, Nathan

Orville Heffelfinger, Ruth Alva Heffelfinger, June Elizabeth Mantz (Williams), Lorraine Clara Mertz (Miner), Dorothy Amanda Miller (Dietrich), Mabel May Miller (Hunsicker), Pauline Beulah Miller (Myers), Stella May Miller (Breiner, Altemose), Dorothy Elizabeth Smith (Walk), Mabel Emma Smith (Wertman), Charles Franklin Snyder, Berlyn Oliver Wehr, Fay Mary Jane Zimmerman (Levy).

**Class of 1942:** William Daniel Balliet, Curtis Henry Hartung, Roger Edwin Homm, Gladys Amanda Kintz (Balliet), William Clayton Mantz, Junior Oscar Miller, Kenneth Edgar Miller, Marion Amanda Miller (Clewel, Dietrich).

**Class of 1944:** George Richard Arner, Margie Mae Arner (Delp), Fern Marie Balliet (Snyder), Robert Raymond Coombe, Donald LeRoy Faust, Mary Mordell Faust (Wehr), Bessie Arlene Heffelfinger, Shirley Dolores Heffelfinger (Rehrig), Doris Mae Hill (Coombe), Fern Virginia Hill (Schock), Myrtle Kathryn Miller (Smith), Ruth Kathryn Miller (Henry), Catherine Pauline Snyder (Steigerwalt), Franklin William Snyder, Beatrice Mae Wehr (Paul), Warren Ernest Wehr, William Lewis Wehr.

**Class of 1946:** Robert Alue Arner, Harold Russell Coombe, Oliver Edwin Coombe, Donald Kenneth Homm, Berlin Franklin Miller, Allen Floyd Miller, Hazel Marion Miller.

**Class of 1948:** Loise Elaine Bowman, Roger Logan Arner, Eva Esther Breiner (Ziegenfuss), Marian Stella Coombe (Frantz), Abner Grand Coombe, Martin Tilden Coombe, Lester Ray Gerber, Jean Alma Heistand, Earl Leon Miller, Marvin Claude Miller, Harman Burdell Snyder, John Raymond Doll, Jr.

**Class of 1950:** Carl Joseph Arner, Roger Burdell Balliet, Wellis Stanley Balliet, Wilbur Henry Eberts, Lars Elmer Gerber, Charlotte Virginia Miller (Bierman), Robert Allen Tiley.

**Class of 1952:** Raymond Willard Haas, Donald Franklin Harakal, Eldora Irene Miller (Snyder), Ellen Elizabeth Miller (Haas), Morris Walter Miller, Robert Augustus Wehr.

**Class of 1954:** Doris Catherine Coombe (Wolfe), John David Keich, Lillie Ann Janet Mertz (Sherron), Daniel Garfield Miller.

**Class of 1956:** Clement Junior Breiner, Leonard Harvey Breiner, Gary Carvin Miller, Kenneth Harold Oswald, Richard Wellace Oswald.

**By Rev. George P. Fetterolf**

**Class of 1958:** Diane Doris Coombe (Middlecamp), Delbert Ronald Miller, Leonard Willard Miller, Anthony Milbut Jr., Charles Chester Snyder.

**Class of 1960:** Dennis Balliet, Ernest Breiner, William Hartz, Conrad Keich, Carl Miller, Kenneth Miller, Russell Miller, Russell Snyder, Norman Breiner, Darlene Coombe (Keich), Nancy Miller (Gilbert), Dorothy Snyder (DeWolfe).

**Class of 1962:** David Breiner, Lester Breiner, Charles Hartz, Paul Myers, Daniel Myers, Jean Balliet (Black), LaRue Miller (Fink), Winifred Miller (Serfass), Eileen Schock (Moyer), Edna Snyder (Moyer), Beverly Ulshafer, Mary Ulshafer.

**Class of 1964:** LeRoy Warren Breiner, Donald Robert Coombe, Terry Allen Homm, Dale Berlyn Miller, Daniel LeRoy Oswald, Barron Paul Snyder, Christine Janet Homm (Freeby), Linda Lou Miller (Kunkel), Beverly Irene Myers (Barron), Florence Mae Schock, Lynn Karen Zimmerman (Gerber).

**Class of 1965:** Vernon Moyer.

**Class of 1966:** Virginia Doris Kistler (Fairchild), Barbara Ann Snyder (Strohl), Donna Marie Snyder, Helen Irene Snyder (Goetter), Bruce Lloyd Kistler, William Clayton Mantz II, David Berlyn Walter Miller, Kerry Owen Williams.

**Class of 1968:** Scott Richard Arner, Kenneth Lee Balliet, Eugene Emery Frantz, Richard Edward Hoppes, Walter Alfred Hoppes Jr., Dale Carl Miller, Daryl Robert Schock, Melody Irene Arner (Kabana), Laura Lee Mahal (Schmidt), Charlotte Phyllis Miller (Miller), Grace Annetta Miller



(Lazarus), Sharon Ann Miller (Trubilla), Kathleen Ann Myers (Yurichek), Cathy Ann Snyder (Abrachinsky), Hope Cathy Snyder, Nancy Kay Snyder (Knadler).

**Class of 1970:** Elaine Arlene Balliet (Frantz, Lebo), Elizabeth Ann Miller, Teena Marie Miller (Lauer, Webster).

**Class of 1971:** Thomas Oswald.

**Class of 1972:** Richard Russell Strohl, Darwin Faust, Diane Schenkel (Faust), Roger Logan Arner Jr., Bruce Paul Balliet, Darwin James Frantz, Jeffrey Dale Kistler, Douglas Jon Mantz, Roy Dale Miller, Robert Thomas Wehr, Todd Paul Zimmerman, Cheryl Ann Balliet (Laub), Jane Ann Balliet, Dolores Ann Coombe, Dorothy Edith Coombe (Pollock), Kim Robin Fritz (Hillegass), Susan Pauline Miller.

**Class of 1974:** Blaine Alan Arner, Carvin LeRoy Coombe, Daniel Keith Miller, Randy Scott Miller, Robert Franklin Miller, Brenda Louise Wehr (Burkett).

**Class of 1975:** Carol Ann Schenkel (Faust), Shirley Ann Schenkel (Faust), Dorothy Gail Schenkel, Marvin LeRoy Faust.

**Class of 1976:** Rick Lee Arner, Jeffrey Donald Harakal, George Raymond Wolfe, Burdell Edward Snyder, Sarah Beth Snyder (Rarick), Vicky Lynn Snyder.

**Class of 1978:** Dale Oliver Coombe, Gerald Edwin Coombe, Scott Harold Coombe, Beverly Ann Harakal, Denise Carol Moyer, Cathy Jean Snyder (Wehr), Charlene Susan Snyder (Coombe).

**Class of 1980:** Aaron Frantz, Michael Hoppes, Michael Miller, Karen Fink (Billman), Sonya Hoppes, Susan Hoppes, Carla Miller, Francine Miller (Snyder), Michelle Snyder (Kowalewski).

**Class of 1981:** Sharon Oswald.

**Class of 1982:** Mark Wilbur Eberts, Charles Raymond Kistler Jr., Timothy Craig Kistler, Jeffrey

Gary Miller, Steven Scott Miller, Terry Vernon Moyer, Linda Kay Fairchild, Shelene Marie Keich, Karen Ann Kunkel.

**By Rev. David H. Knoebel**

**Class of 1984:** Barry Jon Gerber Jr., Allen Robert Miller, Carl David Miller, Kenneth Clayton Miller Jr., Richard Russell Strohl, Kimberly Ann Fink (Kistler), Sherry Ann Gerber, Kimberly Marie Miller, Cheryl Christine Snyder (Kistler), Constance Lynn Strohl, Sheila Marie Trudich, Deborah Susan Wolfe (Frey).

**Class of 1986:** Richard Schenkel, Doreen Schenkel, Jeffrey Michael Miller, Jennifer Ann Miller (Miller), Kimberly Dawn Myers.

**Class of 1989:** Heidi Christine Miller, Henry Russell Miller, Robert Kirby Miller, Brian David Fink, Craig Lee Moyer, Kristine Louise Keich, Brandy Jane Rex, Marsha Lynn Knadler, Jacob Andrew Bobick, Erin Ailene Lawler, Beth Ann Kunkel, Matthew Robert Kershner.

**Class of 1991:** Rosetta Rupert, Matthew Bobick, Jennifer Miller, Alicia Laub, Amy Snyder, Dean Faust, Marvin Faust Jr., Lisa Faust, Ann Knadler, Sherri Schenkel, Richard Schenkel.

**Class of 1992:** Shaun Arner, Frank Miller, Daniel Myers, Jennifer Pollack.

**Class of 1993:** Stephanie Snyder, Jeremiah Snyder, Louis Accardi, Kyle Faust, Barry Fink.

**Class of 1994:** Melissa Pollack, Jeffrey Kistler, Erin Faust.

### **Lutheran**

**by Rev. Ernest Augustus Bauer**

**Class of 1850:** Lewis Beltz, David Beltz, Jonas Eberts, Charles Fritz, William Miller, William Hoppes, Sally Eberts (Xander), Peter Zimmerman, Catharine Ann Fritz, Sarah Fritz, Joseph Emes, Julia Ann Emes, Susanne Guldner (Henninger).

**Class of 1852:** Abraham Rethlein, Radlein, or Redlein, Jacob Beltz, Abraham Miller, Jacob Scheiers, Samuel Richert, Maria Beltz, Rebecca Hunsicker (Kutz), Susanne Hoppes, Catherine Schneider, Polly Flexer (Keen), Elizabeth Miller, Sonia Martan [Mattern].

**Class of 1854:** Jonas Zimmerman, Jacob Eberts, Joseph Hunsicker, Reuben Franklin Fritz, Thomas Folk, Hannah Beltz (Breiner), Elizabeth Beltz (Hoppes), Magdalena Henrich [Henry], Maria Guldner.

**Class of 1856:** Samuel Eberts, David Hoppes, Monroe Martin [Mattern], Reuben Miller, Joseph Ackerman, Hannah Ackerman, Susanne Miller, Hennriette Sander.

**Class of 1858:** David Middlecamp, Alexander Miller, Thomas Hunsicker, Jacob Martin, Peter Eberts, William Schaeffer, Joseph Haldeman, Mary Beltz, Priscilla Miller (Middlecamp), Mary Ann Miller, Lucinde Martin, Emaline Reed (Breiner), Catherine Ann Haldeman (Bachert).

**Class of 1860:** Reuben Rex, David Eberts, Jacob Hunsicker, Daniel Greesly [Kressley], Henry Schneider, Polly Hoppes - daughter of John, Polly Hoppes (Zettlemoyer) - daughter of David, Kitty Rex, Emalina Miller, Rebecca Billman, Catherine Sendel, Sarah Billman.

**Class of 1862:** Lewis Dreisbach, William Eberts, Emmanuel Rex, Nathan Rex, David Miller, William Mertz, Elizabeth Hiester (Drumheller), Mary Jane Haldeman (Frey), Polly Hoppes (Gilbert), Sally Ann Hunsicker (Mattern), Emalina Hoppes (Rex), Louisa Beltz, Catherine Flexer, Lydia Flexer (Haiman).

**Class of 1864:** Silas Lafayette Schaeffer, James Brei, Daniel Rex, Sarah Mattern (Martin), Harriet Reed, Lucillia Miller, Hannah Flexer (Wheatly), Emalina Haldeman (Bachert).

**Class of 1866:** Eli Dreisbach, Solomon Hoppes - son of David, Solomon Hoppes - son of John, Eli Rex, David Beltz, Charles Martin [Mattern], Aaron Beltz, Sarah Hoppes, Sarah Reed (Keller), Matilda

Beltz (Hoppes).

**Class of 1868:** Philip Beltz, George Welton, David Ackerman, Samuel Miller, Thomas Beltz, Harry Brei, Sarah Hoppes (Zettlemoyer), Caroline Eberts (Hoppes), Susanna Hoppes (Lechleitner), Sarah Beltz, Maria Miller, Mary Ann Breifogel, [Hannah?] Leinbach.

**Class of 1870:** Tilghman Rex, Lewis Alfred Miller, Lewis Hoppes, Joseph Eberts, John H. Miller, John Hunsicker, Kitty Beltz, Judith Hoppes (Dreisbach), Rebecca Hoppes, Louise Alspech.

### By Rev. William Strauss

**Class of 1872:** Adam Eberts, Melancheon Beltz, Sarah Eberts (Diehl), Edward Rex, Elizabeth Reed, Lydia Eberts, Oliver Beltz, Mary J. Breiner (Dreisbach), Ella A. Miller.

**Class of 1875:** Austin Beltz, Elizabeth Breiner (Mauer), Susanna Flexer (Womer), Emmaline Flexer (Fisher), Susannah Eberts, Thomas Beltz, Rosa Beltz, Kate Eberts (Balliet), Frank Eberts, Denah Eberts, Kate Reed.

**Class of 1877:** Joseph Eberts, Granville Mertz, John Leonberger, James Hoppes, Nathan Groh.

**Class of 1879:** Lorensus Morris, David Zehner, Kate Breiner (Frantz), Alice Eve Margaret Beltz, David Franklin Reed, William Francis Middlecamp, Louisa Hoppes (Shellhammer), Lewis A. Middlecamp, Amanda Eberts, Ellen Twilia Miller.

**Class of 1881:** Alue Ambrose Miller, David Hayman, Hannah Hoppes (Middlecamp), George A. Neifert, Thomas Mertz, Lizzie Leonberger, Samuel Mertz, Sevena Eberts.

**Class of 1883:** Alfred Arner, Emmaline E. Mertz, William Eberts, Emma Eberts, Alfred Rex.

**Class of 1885:** David Eberts, Milton Arner, William F. Mertz, Amandus Arner, David W. Keller, Joseph H. Middlecamp, Charles Middlecamp, Apollus Moyer, Cora Miller.



**Class of 1887:** Oscar Rex, Elias Rex, Elizabeth Hoppes (Rickert), Alice Fenkner (Shoemaker), Francis Fenkner, William Rex, Agnes Beltz (Fenstermacher), Catherine Breiner (Dettra), Edwin Hoppes, Olive Beltz, Mary Mertz, Angeline Arner.

**Class of 1889:** Elias D. Middlecamp, Harrison E. Breiner, William H. Billman, Amandus A. Rex, Granville Hoppes, William Breiner, Ada E. Miller (Ross), Sarah A. Mertz, Amandus A. Zettlemoyer, Jacob Zeigler, Polly O. Breiner (Hunsicker).

**Class of 1891:** Joseph Oliver Breiner, Catherine Elizabeth Rex (Weaver), Oliver Daniel Rex, Emma Abby Beltz, Wellace Amby Rex, Alice Agnes Breiner (Arner).

**Class of 1893:** Uriah D. Mertz, Francis E. Zettlemoyer, Irvin J. Schaeffer, Emma L. Zettlemoyer, Ellamanda Hoppes (Breiner), Ellen Arner, Lillie M. Rex, Nathan A. Rex, Elias Breiner, Emma E. Miller, Annie E. Middlecamp, Kate L. Rex (Fritz), Pruella M. Miller (Hontz), Lewis E. Beltz, Alvin Rex, Sarah Hoppes, Mary E. Miller (Fritz), Lillie R. Miller (Mantz), Emma L. Rex (Schaeffer).

**Class of 1895:** Cyrus O. Breiner, John H. Snyder, Mary S. Snyder, Alvesta J. Rex, Ida Breiner (Schaeffer), Franklin C. Schafer, William F. Hoppes, Caroline M. Miller (Kutz), Lydia O. Miller, Morris W. Lunger, Ida A. Rex (Sittler), Jennie M. Miller (Breiner), Lizzie A. Hoppes.

**Class of 1897:** George A. Eberts, Oliver Miller, William Snyder, William Breiner, Vinnie Fritz, Sallie Miller, Lizzie Breiner (Troxell), Charles Rex, Edwin Hoppes, Michael Henry, George Rex, Vera Rex, Kate Hoppes, Granville Rex, Oliver Wertman, Allen Arner, Minnie Miller, Rosa Kistler, Lydia Arner.

**Class of 1899:** Amandus E. Hoppes, Frank W. Breiner, Wallace D. Hoppes, William H. Haldeman, Charles M. Ettinger, Katie E. Reed (Miller), Jennie Arner, Elida B. Miller (Lusch), Ida L. Hoppes, Emma Arner, Martha E. Rex (Gerber).

**Class of 1901:** Albert S. Miller, Pierce E. Rex, Charles A. Snyder, Claude A. Rex, John A. Miller, Lewis H. Miller, Irwin Zeigler, Wallace Miller, Emanuel E. Hoppes, Lewis A. Snyder, David Rex, Ellen M. Breiner (Rex), Alice Arner, Emma Hoppes, Mame M. Rex, Carrie S. Rex (Zimmerman), Cora M. Eberts, Mabel R. Rex, Clara M. Hoppes.

**Class of 1903:** Charles E. Billman, Fred E. Hoppes, Warren O. Snyder, Austin Kleckner, Lewis Schaefer, Beulah M. Haldeman, Annie L. Miller, Hattie A. Eberts, Clara L. Mertz (Hoppes), Hattie L. Breiner, Florence A. Miller, Mamye A. Rex (Gerber), Emma B. Breiner (Bredbenner), Martha E. Eberts.

**Class of 1905:** George D. Hoppes, Ambrose U. Miller, Frank S. Hill, Milton H. Snyder, Harrison Billman, Oliver D. Middlecamp, Oliver M. Schaefer, Emma L. Middlecamp, Carrie E. Breiner (Hoppes, Steigerwalt), Annie S. Hoppes (Miller), Carrie J. Haldeman, Mame M. Hoppes, Phoebe Hoppes.

**Class of 1907:** Leroy D. Zehner, Howard E. Mertz, Sylvannus L. Haldeman, Robert Whitehead, Daniel M. Miller, Fred L. Miller, Wallace Hoppes, Harvey A. Middlecamp, Amandus A. Middlecamp, Fred O. Eberts, John H. Helfrich, Charles A. Snyder, Emma L. Snyder, Stella B. Miller, Clara J. Rex, Irene A. Eberts (Dreisbach), Mabel M. Miller, Ellen M. Middlecamp (Miller), Lizzie M. Henninger (Miller), Elsie D. Mille (Snyder).

**Class of 1909:** Claude H. Arner, Elmer E. Hoppes, Warren J. Rex, George C. Schaeffer, Oliver C. Miller, Martin R. Rex, Robert E. Miller, Jonas W. Eberts, Hattie L. Snyder (Middlecamp), Majina A. Miller (Zehner), Vinie R. Mertz (Redline), Minnie E. Henninger (Miller), Esther S. Helfrich, Clara A. Helfrich.

**Class of 1911:** Charles H. Breiner, Daniel A. Snyder, William F. Middlecamp, Harvey C. Breiner, Edwin W. Breiner, Austin J. Arner, Oliver A. Fritz, Lewis A. Hoppes, Oliver M. Arner, Daniel C. Henninger, Wilmer Rex, Jennie E.

Middlecamp, Edna O. Miller (Neifert), Mabel E. Frey, Eva S. Fritz (Miller), Jennie O. Eberts, Gertrude A. Sittler (Miller), Hulda M. Middlecamp (Kistler), Ida M. Breiner, Kate S. Breiner, Laura E. Grof.

**Class of 1913:** Raymond Ketchledge, Edgar Steigerwalt, Eddie W. Breiner, Warren W. Miller, Charles W. Arner, William S. Clauss, George O. Mertz, Oliver L. Hoppes, Henry L. Breiner, Leroy A. Schaeffer, Harold W. Sittler, Russel C. Rex, Joseph A. Kistler, Oscar W. Miller, William H. Eberts, Meta L. Breiner (Miller), Luella L. Breiner, Minnie W. Middlecamp (Daubenspeck), Emma S. Steigerwalt (Hoppes), Mary E. Eberts, Matilda J. Henninger (Faust), Kate A. Middlecamp (Hoppes), Jennie L. Hoppes (Saddler), Olive E. Zehner (Eberts), Prudence G. Miller, Florence A. Kurtz (Breiner), Laura A. Eberts, Ida L. A. Breiner (Shellhamer), Ethel R. Miller.

**Class of 1915:** Edgar W. Tyson, Edwin L. Fritz, Leroy J. Breiner, Walter E. Hoppes, Leon A. Hoppes, Charles F. Zehner, George D. Henninger, Jennie A. Fritz (Breiner, Haas, Hoppes), Luella M. Hoppes, Pearl W. Rex (Arner), Emma P. Middlecamp, Carrie E. Rex, Emma Schaefer (Arner), Eva H. Breiner, Elsie H. Rex, Edgar A. Breiner, Calvin A. Arner, Annie F. Adams, Claribel Miller (Fritz), Lucretta H. Rex (Wehr).

**Class of 1917:** Lewellyn L. Rex, Charles O. Hoppes, Raymond A. Breiner, Lewis H. Steigerwalt, William S. Fritz, Frank J. Henninger, George E. Arner, Claude M. Breiner, Howard Hoppes, Wallace E. Fritz, Mary P. Middlecamp (Mantz), Sarah R. Mertz (Steigerwalt), Hulda L. Hoppes (Frantz), Emma A. Eberts, Mayme E. Breiner (Smith), Hattie L. Mertz.

**By Rev. William H. C. Lauer, Supply Pastor**

**Class of 1919:** William L. Arner, Milton C. Fritz, Earl L. Fritz, Harley O. Henninger, Leroy H. Miller, Clayton C. Middlecamp, Milton B. Rex, Fred E. Rex, Milo W. Schaffer, William A. Steigerwalt, Clara Arner (Hoffman), Luella A. M. Breiner (Wehr), Edna K. Eberts, Luella M. Hoppes (Fritz), Carrie A. Hoppes, Dorothy M. Hoppes

(Shellhamer), Estella A. Wehr (Schleicher), Clara Edith Zettlemoyer (Mertz, Miller).

**By Rev. Wirt Addison Dries**

**Class of 1922:** Alice Steigerwalt (Fritz, Breiner), Katie Breiner (Heilman), Beulah Fritz (Miller Fritzinger), Lizzie Ketchledge, Beulah Rex (Steigerwalt), Annie Middlecamp (Snyder), Luella Breiner (Fritz, Gursky), Gertie Breiner (Snyder), Howard Ketchledge, Robert Arner, Lewis Zettlemoyer, Earl Hoppes, Willard Fritz, Jonas Frey, W. Walter Steigerwalt.

**Class of 1924:** Jenny Geiger, Betty Nelson (Schietrum), Triva Rex (Hill), Violet Henninger (Kunkel), Alvin Fritz, David Middlecamp, Wellace Breiner, Charles F. Steigerwalt, Henry Kaiser.

**Class of 1926:** Edna Bredbenner (Snyder), Lydia Steigerwalt (Gerber), Edith Fritz (Steigerwalt), Laura Breiner (Gilbert), Verna Rex (Steigerwalt), Helen Kaiser (Byrne), Peter Steigerwalt, Edward Breiner, John Fritz, Chester Bredbenner, Franklin Rex, Wellace Fritz. (There are at least two people missing from this list, one is a Rex, names unknown.)

**By Rev. Walter K. Houser, Supply Pastor**

**Class of 1928:** Ralph Breiner, Alberta Neifert, Leah Rex (Cunfer), Mildred Fritz (Smith), Sarah Hoppes (Knepper), Robert Hoppes, Claude Zettlemoyer.

**By Rev. Arthur Paul Snyder**

**Class of 1930:** Willard Arner, Harlan Kern, Henry A. Miller, Catherine Miller (Kaiser), Marion Miller (Weaver), Mayme M. Rex (Dreisbach), Leon R. Rex, Ida Steigerwalt (Nester), Claribel Zehner (Krell), Walter Rex, Verna Zettlemoyer (Geiger, Clark, Gaston).

**Class of 1932:** Norman Henry, Fern Arner (Schellhammer), Howard Arner, Arlene Fritz (Wertman), Mary Fritz (Kromer), Maurice Henry, Stella Hoppes (Hoffman), Robert Krell, Oliver Miller, Paul Miller, Pauline Rex (Dreisbach), Edith



Snyder (Weaver), Myrtle Snyder (Fritz), Ameila Christman.

**Class of 1934:** Willard Arner, Kathryn Irene Bredbenner, Althea J. C. Breiner (Zehner), Mary Christman, LeRoy Fritz, Oliver Fritz Jr., Elsie Mae Hoppes (Nester), Fred Arthur Hoppes, Paul Revere Hoppes, Marion Arlene Hoppes (Frantz), Minerva Mary Hoppes (Bannon), Beatrice Arlene Miller (Balliet), Willard Miller, Alice Florinda Osenbach, Hilda Mae Osenbach (Deitzler), Jennie Edna Osenbach (Gerber), Charles Calvin Rex, Leon O. Miller, Lois Victoria Rex (Kistler), Norman Milton Shellhamer.

**Class of 1936:** Arlene Arner (Keilbasa), Margaret Arner (Rae), Dorothy Fritz (Stoudt), Pauline Hoppes (Miller), Arlene Rex (Greenawalt), Jennie Middlecamp, Clair Schaeffer, William Steigerwalt, Ethel Hunsicker (Peters).

**Class of 1938:** Francis Arner, Margaret Catherine Arner (Thomas), Violet Arner, Elaine M. Dreisbach (Smith), Gwendolyn Fritz (Houser), Madolyn R. Fritz (Buckner), Harold Michael Henry, Irene M. Hoppes (Rhubright, Holliday), Leon Calvin Hoppes, Willard Hoppes, Anna Elizabeth Miller (Exner), Berlyn D. Miller, Evelyn E. Miller (Miller), Helen Miller (Frey), Edna Steigerwalt (Mertz), Mary Steigerwalt (Rudelitsch), Florence Steigerwalt (Hoppes), Herman H. Steigerwalt, Herbert Hoppes.

**Class of 1940:** Grace Arner (Fritz), Helen Breiner (Hillegass), Erma Fritz (Deibert), Earl Henry, Elmer Henry, Dorothy Hoppes (Liddick), Thomas Miller, Thelma Steigerwalt (Snyder), Howard Steigerwalt, Paul Zehner.

**Class of 1942:** Delbert Nevin Fritz, Robert F. Fritz, Miriam Luella Fritz (Snyder), Helen Catherine Hoppes (Coombe), Velma Ruth Hoppes (Schaeffer), Charles Norman Henninger, Kathryn Eleanor Henninger, Mark Oscar Miller, Norman Henry Miller, Ambrose Allen Rex, Irene Hilda Rex (Fritz), Robert Edwin Rex, Annabell Schaeffer (Zehner), Gladys Irene Steigerwalt (Zehner), LeRoy E. Steigerwalt, Oliver Steigerwalt, Welles Steigerwalt, William Charles Hoppes.

**Class of 1944:** Ferne Alice Fritz (Steigerwalt), Wellace W. Fritz Jr., Norman Michael Hoppes, Eldora Mae Miller (Rex), Ferne Emma Miller (Fritz, Snyder), Larry E. Miller, Arlene Catherine Steigerwalt (Breiner), Mary Arner (Daniels), Ruth Steigerwalt (Kemmerer).

**Class of 1946:** John Milton Arner, Marilyn Elaine Rex, Norman Paul Arner, Woodrow Russel Frey, Esther P. Steigerwalt (Youse), Bernice Fritz (Femyak), Fern Elizabeth Steigerwalt (Osenbach), Pauline V. Middlecamp (Oswald), Walter Alfred Hoppes.

**Class of 1948:** Calvin A. Arner Jr., Chester Charles Jacob Frey, Berlyn C. W. Hoppes, Ernest Earl Hoppes, Helen Hoppes (Wilson), Velma Catherine Kaiser (Matthew), Grace Eleanor Steigerwalt (Reinhart), Mildred S. Steigerwalt (Hoppes), Warren W. Steigerwalt, Donald William Tyson.

**Class of 1950:** Geraldine Breiner (Balliet), Fayne Fritz, Grace Hoppes (Haas), Ronald Hoppes, Barbara Steigerwalt (Bredbenner), Jane (Gould) Steigerwalt, Stanley Steigerwalt.

**Class of 1952:** Berdell Leon Fritz, Charles Hoppes, Doris Hoppes (Cheese), Geraldine Hoppes (Balliet), Arnold Richard Miller, Joyce Marlene Miller (Steigerwalt), Pauline Mildred Rex (Frey), LaVerne Arlene Wertman, Joanne Carol Wiesner (Brandsetter), Marlene Steigerwalt (Trainer).

**Class of 1954:** Annette E. Boyer (Fritz), Kay F. Boyer (Miller), Francis J. Boyer, Robert Allen Breiner, Madalene Elizabeth Hoppes (Fritz), Ernest Huegel, Joseph Russell Huegel, Kathryn Huegel, Betty May Kistler (Breiner), Willard Amandus Dreisbach, Richard A. Wiesner, Carl Miller, William Boyer, Mrs. Thomas Miller.

**By Arthur W. Kleintop, Jr.**

**Class of 1956:** Kenneth Elwood Breiner, Wendy Elaine Dreisbach (Snow), Carol Louise Frey (Beers), Joan Ann Frey (Springer), Ruth Ann Helen Frey (Wehr), Carolyn Elsie Ginder (Baker),

Sandra Joyce Hoppes (Zehner), Shirley Ann Kistler, Robert David Krell, Charlotte Ann Miller (Solt), Sandra LaRue Miller (Lance), Delroy Charles Steigerwalt, Joel Wallace Steigerwalt, Lynette Mae Steigerwalt (Schoener), Rebecca Louise Zehner.

**Class of 1957** (Confirmed at Zion's Stone Church): Dorothy Winnie Smith (Highland), Mrs. Ethel M. Yatsko.

**Class of 1958:** Howard Irvin Boyer, Vivian Ruth Boyer (Chickilly), LaVerne Mae Frey (Hunsicker), Lewis David Exner, William Henry Exner, Gary Lee Hoppes, Paige Hazel Rex, Roger Earl Tyson, Mrs. Pearl Ruth Steigerwalt.

**Class of 1960:** Paul Byron Dreisbach, Richard William Frey, Robert Ralph Frey, Barbara Ann Fritz (Kershner), Jewel Louise Fritz (Zellner), Patricia Jean Hillegass (Wishousky), Gary Lewis Steigerwalt, Glenn William Steigerwalt.

**By Rev. George E. Hein, Jr.**

**Class of 1962:** Earl Lester Dietrich, LaVerne Estella Dietrich (Miller), Carol Ann Fritz (Steigerwalt), Dennis Walter Fritz, Sandra Ann Hoppes (Matlaga), Grace Marie Kistler, Robert Calvin Kistler, Judith Ann Miller (Gerber), Nancy Ann Miller (Neff), Keith William Rex, Eugene Dale Schaeffer, Sharon Louise Steigerwalt (Everett), David Robert Zehner, Deborah Susan Zehner (Everett), Mrs. Josephine Winifred Wiesner.

**Class of 1963:** Robert Charles Boyer, Dorothy Elaine Comisac (Boyer).

**Class of 1964:** Glenn Willard Arner, Eldora Mae Dietrich, Karen Faye Fritz (Reber), Raymond Earl Henry, Sallie Helen Hillegass (Barton), Elaine Mae Hoppes (Guroshko), James Bruce Kemmerer, Maureen Ruth Kemmerer, Barry Lee Miller, Karen Evelyn Miller (Diehl), Dennis Robert Rex, LeRoy Edward Steigerwalt Jr., Shirley Ferne Steigerwalt (Massengale), Peter Femyak.

**By Rev. Richard Wagner Spengler**

**Class of 1966:** David L. Balas, Bruce A. Breiner, Rodney R. Breiner, Robert D. Exner, Kevin D. Fritz, Linda L. Kistler (Nace), Daniel L. Rex, David L. Rex, Randy R. Rex, Leon Steigerwalt, Marlin Tyson.

**Class of 1967:** Marjorie L. Frey (Hallman), Brenda C. Henry (Kuhla, Osenbach), David A. Henry, Dennis L. Hoppes, Richard H. Miller, Terry Leon Miller, Charlene Mae Rex (Miller), Todd Howard Steigerwalt, Carolyn Louise Wilson, Elizabeth Irene Zehner (Breiner).

**Class of 1968:** Christine Ruth Henry (Miller), Margie Ann Hoppes (Schock), Paulette Elizabeth Hoppes (Rex), John Harvey Kistler, William Peter Melchior, Teresa Elaine Wilson.

**Class of 1969:** David Harold Clewell, Barry Lamar Fritz, Randy Lee Fritz, Robert Craig Fritz, Jean Ann Melchior, Denise Margaret Miller (Dirzulaitis), James Stuart Weidaw.

**Class of 1970:** Luther Elwood Exner, Michael Alfred Hillegass, Dennis Lee Schaeffer, Cynthia Lou Steigerwalt (Troxell), Sherilee Fern Wilson.

**Class of 1971:** Perry Lee Breiner, Bruce Berlyn Hoppes, Diane Lynn Hoppes (Pruett), Lori Jean Hoppes (Boyer), Ricky Timothy Kemmerer, Martin Nelson Thomas, Jerry Allen Wilson.

**Class of 1972:** Michael Anthony Balas, Cynthia Ann Van Buskirk (Miller), Renee Helen Arner (Taulbee).

**By Rev. John Tomlinson, Vice Pastor**

**Class of 1973:** Carol Ann Hoppes (Peters), Randy Frey, Margaret Clewell, Ricky Frey, Bruce Miller.

**By Rev. James W. Seifert**

**Class of 1975:** Sheila Ann Cheese, Brent Douglas Fritz, Deborah Marian Fritz (Lyons), Gary Leon



Kunkel, Sandra Darlene Kunkel (Oswald), Ernestine Louise Steigerwalt (Snyder), Sandra LaRue Steigerwalt (Roth).

**Class of 1976:** Darlene Mable Dietrich, Ronald William Hoppes, Beverly Ann Miller (Wehr), Craig Luther Solt.

**Class of 1977:** Robin Ann Frey (Wehr), Susan Kay Miller (Hunsicker).

**Class of 1978:** Jeffrey Francis Boyer, Keith Edwin Kunkel.

**Class of 1979:** David Kenneth Breiner, Robbie Dean Frey, Michael Bruce Hunsicker, Brian Keith Kunkel, David Allen Kunkel, Tammy Louise Miller (Iacoviello).

**Class of 1980:** Todd Alan Cheese, Mashell Louise Exner (Everett), Kathy Lynn Miller (Keich).

**Class of 1981:** Lisa Anne Breiner, Ranae Kay Frey, Diane Louise Hunsicker, Lori Ann Steigerwalt (Demyanovich), Melissa Ann Steigerwalt (Tworkowsky), Rhonda Michelle Zimmerman (Kunkel).

**Class of 1982:** Kimberly Ann Darker (Wickman), Lewis David Exner Jr., James Bruce Kemmerer Jr., Shawn Lynn Kershner.

**Class of 1983:** Wayne Wellis Miller, Bradley Charles Steigerwalt.

**Class of 1984:** Timothy Robert Frey, Carla Jean Kemmerer, Beverly Ann Kershner, David Scott Zellner.

**Class of 1985:** Dennis Charles Hallman Jr., Kim Ann Matlaga, Diana Marie Neff.

**Class of 1986:** Bobbie Jo Exner (Williams), Tammy Jean Exner (Valentine), Sharon Denise Kemmerer, Carl Blair Gerber, Kent Leon Miller, Leon Howard Steigerwalt.

**Class of 1987:** Kris Michael Matlaga, Amanda Sue Steigerwalt, Trevor Lewis Steigerwalt.

**Class of 1988:** Krista Ann Kemmerer, Michelle Linda Dirzulaitis, Susan Debra Dirzulaitis.

**Class of 1989:** Connie Lynn Diehl, Daniel Todd Frey, Neil Dennis Rex, Daniel Wellace Steigerwalt, Robert Lee Zellner.

**Class of 1990:** Benjamin Nicholas Augustine, Tracy Lyn Kistler, Daryl Lawrence Neff, Trina Lyn Steigerwalt, Anthony Michael Thomas.

**Class of 1991:** Kristy Lynn Melchior, Jason Ronald Schrantz.

**Class of 1992:** Jamie Lynn Dirzulaitis, Richard Nathaniel Hand, Joyale Laura Hower, Heather Mae Miller, Amy Paulette Rex.

**Class of 1993:** Jarred Michael Nace, Ernest Guy Edwin Breiner, Alyssa Marie Kemmerer, Tracey Marie Diehl, Marcy Lynn Fritz.

**Class of 1994:** Jason Gerber, Jeremy Frey, Andrew Breiner, James Hower.

### **"DID YOU KNOW?**

***"The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding."***

**Proverbs 9:10**

The first Church was built on land owned by Henry and Hannah Mantz. This did not become the possession of the Church until two years later.

In 1856 the farm of Henry Mantz was bought by Elias Wehr.

St. Peter's first Reformed Pastor is buried in the cemetery. He is the only Pastor buried in the cemetery who served the Church.

Three generations helped in the building and remodeling of the Church. Reuben Miller helped in the construction of the first Church building. His son, David, helped in the construction of the second. David's son, Wallace, helped during the renovation of the Church.

The first baptism listed in the early record book was that of Nathan Stirmer, son of John Stirmer and his wife Barbara. He was baptized May 31, 1846. The earliest baptism recorded was that of William Miller, son of Reuben Miller and his wife Catherine nee Zehner. He was baptized January 14, 1834.

In 1850, when St. Peter's Church was still five years young, there were 389 dwellings in West Penn Township. The population was 2,411. This included Rahn Township which did not come into existence until 1860. Rahn Township is part of the Tamaqua Borough today. When St. Peter's was celebrating its 25th Anniversary in 1870, there were 342 dwellings in West Penn Township. The population was 1,991. In 1995 that total would almost equal one person per year since the birth of Christ.

An early local custom in connection with the sacrament of baptism was the pastor's wife giving a spoon to the mother upon the mother's request. The christened babe was then given a spoonful of the baptismal water to drink. Sometimes a vial of the baptismal water was taken along home by the parents. The water was supposed to have magical properties. Some believed it would immunize the child against convulsions. Others believed it would produce a good voice for singing.

Another custom in the early Church was the segregation of the sexes. The men and boys would ascend the galleries where they would sit during the worship service. The women and girls would sit in the Church auditorium, with the exception of the Church officials who would occupy the small tier of pews to the one side of the pulpit. This was adopted from the practices in the Jewish Synagogue. There was also a section of pews in the front of the Church called "mourners' pews" for those who could not climb the stairs.

Catechetical instruction was held by earlier pastors on Saturday from 9 am to 4 p.m. with a noon recess of about two hours. During this interval the pastor would have dinner with one of the neighboring parishioners. Instruction was conducted in both German and English.

In early days when hymn books were scarce, the pastor would read aloud the first two lines of the hymn so the congregation would be able to join in the singing. The singing and reading would alternate until the end of the hymn.

After Rev. Bartholomew performed his first Sunday service, he accompanied Mr. & Mrs. Joseph Eberts to their home and united in marriage their daughter, Catherine, and Tilghman S. Balliet. This occurred on February 15, 1880. Mrs. Joseph Eberts was the former Polly Breiner, daughter of Peter and Maria nee Hoppes Breiner.

Pastor Bartholomew lived in Lehighton on Bridge and Third Streets. It is said that he traveled by horse and buggy and wore a long frock coat and a large fur cap with ear laps. A long woolen muffler was thrown a couple of times around his neck.

Pastor Reber had a horse named "Joe" who was formerly a race horse. It was said that he was quite a fast pacer. Sometimes he would take a notion to stage a runaway, and there was no possibility of stopping him. The horse had the nickname, "Shad," but Pastor Reber called him by the name of "Frank."

In 1882 the total collections for the year were \$64.43. Expenses totaled \$52.04. In 1905 collections totaled \$327.23 and expenses were \$151.88. The balance at the end of the year was \$175.35.

In 1897 the Church showed a deficit of 71 cents and remained in debt until 1900 when the balance was \$1.48.

In 1909 collections for the Pastors' salary were \$243.80 for Rev. Strauss and \$220.50 for Rev. Reber. The Pastors' salaries were set at \$250.00 for each Pastor in 1913.

The organist was paid \$18.00 per year in 1881. In 1908 the salary was \$100.00 per year. In the interim between those years the following salary increases or decreases were: \$25.00, 1885; \$35.00, 1896; \$50.00, 1898; \$28.00, 1899; \$50.00, 1900; \$37.53, 1901; \$50.00, 1903; and \$70.00, 1904.



In 1946 the organist was paid a yearly salary of \$200.00. The choir director received \$6.00 a year.

In 1881 the Church paid a yearly salary of \$10.64 for someone to make the fire, ring the bell, and clean the Church. In 1911 the yearly salary was \$48.00 and the person also had to pump the organ. In the interim between those years the following salary increases or decreases were: \$18.00, 1885; \$20.00, 1887; \$22.00, 1889; \$25.00, 1893; \$28.00, 1899; \$28.50, 1900; \$31.00, 1901; \$39.99, 1903; \$40.00; 1904; \$30.00, 1905; \$34.95, 1906; and \$50.00, 1907.

In 1927 a bid of \$200.00 for janitor was made by Ed Hoppes.

The cost of the new steeple in 1884 was \$26.23. A lantern was also acquired at a cost of \$2.00.

A spittoon was purchased in 1887 at a cost of \$1.30. It was very common to have spittoons in the Church during this time.

Ten bushels of oats cost \$4.90 in 1890, and one and one-half gallons of wine cost \$6.00 in 1896.

The first Church treasurer was C. Remaly who was succeeded by William Mantz in 1881. In 1914 C. B. Wehr became the next treasurer.

The first known Church secretary was C. O. Miller who first appears in the records in 1910.

An ice cream festival was held in 1914. Total proceeds were \$38.14.

Luella Breiner (Fritz, Gursky) was the first baby delivered by Dr. Wiesner after he came to Mantzville. She was born on October 12, 1906.

The Sunday services were conducted in the German language until the 1920's. This is when they began to conduct the services in English.

In 1925 the voting age for active members was changed from 21 years of age to 18 years of age.

In 1926 the electric service cost \$2.50 per month.

The first wedding performed in the sanctuary was that of Margaret Arlene Faust and Melvin Elmer Gerber on December 25, 1934.

February 1938 a fire started in the basement of the Church. The school children saw the smoke coming out of the building and reported it in time to prevent the Church from being destroyed.

The expense of erecting 15 schools in West Penn was \$9,400.00.

A men's organization called the Lutheran Mahoning Parish Brotherhood Organization was organized in 1935. It was dissolved in 1966.

All the dishes in the Church kitchen were purchased by Mrs. Edward Hill for \$50.00 in 1970.

Rev. Knoebel conducted the funeral services for three members who were on the 1929 building committee for the remodeling of the Church. They were Rev. Franklin Slifer, Raymond Coombe, and Oliver Wehr.

Rev. Houtz, who served the Reformed Church from 1912 to 1925, was in the area in 1947 and baptized Darlene Coombe, the daughter of Robert and Helen Coombe.

The Ku Klux Klan burned crosses on the hill on the Miller / Rex farm because they opposed the Catholics at St. Michael's home.

The first wedding at the Church using the new organ was that of Berlyn Hoppes and Mildred Steigerwalt. They were married May 2, 1953, the day before the organ was dedicated.

The first wedding at the Church after the new carpet was installed was Daniel Frantz and Marion Coombe. They were married on July 10, 1954.

The last time that EPSY day was held at Muhlenberg College was on November 13, 1976.

## DO YOU REMEMBER WHEN?

*"I remember the days of long ago; I meditate on  
all your works and consider what your hands  
have done."*

**Psalm 143:5**

During the 1930's Church services were held at 2:00 in the afternoon during the winter months.

The West Penn Township Fair was held at Andreas. This was started in 1945 when St. Peter's celebrated its 100th Anniversary. The Mahoning Charge served meals at the fair.

In 1948 the Mahoning Lutheran Charge had a theological student from Stroudsburg by the name of Mr. Dennis.

St. Peter's Church was closed for the month of August while the Pastor was on vacation. This was changed in 1958 and vacation time was spread out during the year for convenience of both the Church and the Pastor.

The first time the Church parking lot was amesited was in 1959 at a cost of \$5,720.00.

A new coal furnace was purchased for the Church in 1962.

The Lutheran Memorial Fund was started in 1969.

The Mahoning Charge had previously conducted one Vacation Bible School. This was phased out in 1970 when each Church conducted its own Bible School.

Pastor James Seifert preached his trial sermon on April 15, 1973 at Zion's Stone Church. His first service at St. Peter's was on July 1, 1973.

Bids were made for the following repairs to the Church Building: a new slate roof, cover the cornice with aluminum, and install storm windows to protect the stained glass windows. A vote was taken at congregational meetings to accept a bid of \$21,485.00.

Terry Miller and Margie Hoppes (Schock) represented the youth at Youth Convo in 1974.

Lutherans began a system of having greeters in 1974.

Nancy Neff was secretary of the West Penn Lutheran Parish in 1974.

On May 15, 1974 the Women of LCW traveled to the Topton Home to sew for the residents.

The Church held a Tractor Pulling Contest at the Lehighon Fairgrounds to raise funds for the Christian Education Building. This was held on May 26, 1975, and the proceeds were \$2,551.30.

On June 9, 1974 a Hymn Sing was held at St. Peter's Church involving the four Churches of the former Mahoning Charge: Ben Salem Church, Zion's Church, St. John's Church, and St. Peter's Church.

In 1974 the Luther League competed in a basketball tournament which was held at Zion Lutheran Church in Tamaqua.

A Halloween Party was held at Larose's Skating Rink on October 28, 1974. This was sponsored by the Luther League, the Youth Fellowship, and the Sunday School.

Mrs. Diana DeBold, missionary to Malaysia, was the speaker for the LCW Thankoffering which was held on November 17, 1974. The following year the speaker was Anna Fichthorn, missionary to India.

The West Penn Community Park was dedicated on June 7, 1975. The ball field was dedicated on June 3, 1978.

The 20th Anniversary Service was held for Rev. George Fetterolf at St. John's Church on June 5, 1977 to honor his twenty years of ministry with the Mahoning Charge. His 25th Anniversary was held on June 20, 1982.



On August 14, 1976 members painted the Church buildings. The women made lunch for the workers.

The Luther League compiled a cookbook in 1979. Pauline Frey and Elizabeth Breiner were the coordinators.

The Boy Scouts first held meetings at the Church.

4-H meetings were also held at the Church.

Leroy Steigerwalt was a Boy Scout Leader and his scouts camped on Leroy Miller's farm. The last tent was bought by Delroy Steigerwalt for \$10.00.

St. Peter's and Zimmerman's schools had yearly movies in St. Peter's Sunday School room.

The Young People's Society met in the room on top of Russel Frey's garage. The Ladies Aide Society quilted at this same location. They donated the outside bulletin board to St. Peter's Church which was purchased with the proceeds they received from the quilts.

The Young People's Class held a bazaar in the Sunday School rooms of the Church. They also sponsored and performed in Pennsylvania German plays.

There was a group named the Senior Extension Club of West Penn Township who held meetings at the Church. The group held a hay ride with Newton Zehner driving the tractor that pulled two wagons. When Newton wanted to show everybody some fun by swinging the wagons, the tractor hit a pole instead.

Chicken and waffle dinners were held on Memorial Day and Veterans Day by the Church.

A service for the mortgage burning of the Christian Education Building was held on November 13, 1983. Speakers were the Rev. William Fairchild, assistant to the Bishop of the Lutheran Synod, and the Rev. Stephan Gray, assistant to the Conference Minister.

The Tenth Anniversary of Rev. Seifert's ministry to the West Penn Lutheran Parish was observed on April 24, 1983 at Zion's Church. The 25th Anniversary of his ordination was held on May 17, 1992 at Zion's Church.

Sunday School Picnics were held at Cold Spring Grove and Ontelaunee Park. Various picnics were also held on the Church grounds.

On June 22, 1986 special services were held at St. Peter's Church to honor the 25th Anniversary of the ordination of Rev. Knoebel and the 25th Wedding Anniversary of Rev. and Mrs. Knoebel.

The Korean and Vietnam War Memorial was dedicated by the Andreas Post of Veterans of Foreign War on May 29, 1988. This is an addition to the West Penn Honor Roll.

A Loyalty Rally Month was held in November of 1989. Those honored on various Sundays throughout the month were four generation families, members 75 years or older, and church members with 25 and 50 years membership. A reunion was also held for those who attended the St. Peter's Schoolhouse.

On June 25, 1983 a trip was made to Hopewell United Methodist Church, Downingtown to see a passion play.

St. Peter's hosted the Lenten Service for the Tamaqua Lutheran Cluster on March 21, 1984. Rev. Harold S. Weiss, Bishop, was the speaker.

A Service of Recognition was held on October 28, 1990 in honor of couples who were married 25 and 50 years.

On November 4, 1990 the Sunday School Teachers, past and present, were honored. The Youth Fellowship provided a breakfast.

Pairs and Spares, a young people's group, began activity with the making of banana splits with homemade ice cream. They also sponsored a road rally.

Puppet Praise was presented in the Church Nave on December 8, 1991. This was sponsored by the Sunday School.

The first rehearsal for the Cherub Choir was held on February 20, 1992. This is for children from ages three to six years.

On March 22, 1992, Marie Heim was recognized for her fifteen years of service as organist.

A trip to Landis Valley Historic Farm Museum was

sponsored by the Sunday School on September 18, 1994.

St. Peter's Church held the first Pennsylvania Dutch Service on February 6, 1994. Rev. Orville Miller preached the sermon with both Pastors and members of the Church participating in the service. The complete service including the hymns and anthems were in the Pennsylvania Dutch dialect. Russell Frey and Robert Coombe were honored for their years of service to the Cemetery Board at this time.

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The family of Henry Mantz came from Connie Zappe of Alexandria, Minnesota and Linda Jo Bergan of Excelsior, Minnesota.

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Information on Rev. Johan Adam Reubelt obtained from the Archives Department of the Lancaster Seminary, Lancaster, PA and St. John's UCC Church, Orwigsburg, PA.

Source for Schools from Notes and Records kept by James Shellhammer.

Various tidbits of information concerning the Church and the Mantzville area came from Alice Breiner.

The History you have just read was written by

**Linda J. Breiner Kunkel**

with the following exceptions:

The History of the Union Church  
and  
The Stained Glass Windows  
written by

**Rev. David Knoebel**

Women of the ELCA  
St. Peter's Schoolhouse,  
and  
Luther League  
written by

**Althea Zehner**

United Church Women  
compiled by

**Marion Frantz**

Youth Fellowship  
compiled by

**Nancy Knadler**

St. Peter's Preschool  
written by

**Kim Hillegass**

**A Special Thanks to Karl Jens for his translation  
of the early German Documents.**

All research was done by the coordinated efforts of the history committee.



**The 150th Anniversary  
History Committee**

**Rev. James Seifert, Co-chairperson**

**Linda Kunkel, Co-chairperson**

**Althea Zehner**

**Eldora Rex**

**Berlyn Hoppes**

**Mildred Hoppes**

**Leon Kunkel**

**Nancy Neff**

**Robert Coombe**

**St. Peter's  
150 Anniversary  
1845 to 1995  
Schedule of Events**

**Lenten Services held at St. Peter's:**

March 8, 1995	Rev. George Hein, Speaker
March 15, 1995	Choir Musical Service
March 22, 1995	Rev. Arthur Kleintop Jr., Speaker
March 29, 1995	Rev. Calvin Rex, Speaker
April 5, 1995	Rev. Orville Miller, Speaker

March 1995	Pizza Sale
April 2 & 9, 1995	Easter Cantata
April 22, 1995	Dance - The DJ Connection - Mahoning Fire Co.
April 30, 1995	Re-dedication of the Pipe Organ Scott Breiner, Guest Musician
May 14, 1995	Youth Service with former Youth Advisors being honored
June 25, 1995	St. Peter' Schoolhouse Reunion
September 3, 1995	Confirmation Reunion Rev. Paul Sherry, Speaker
September 23, 1995	Square Dance - Crazy Willie - Mahoning Fire Co.
October 21, 1995	<b>Anniversary Banquet</b> Rev. Robert Hughes, Speaker Smitty's Hall, Ashfield
October 22, 1995	<b>Anniversary Service Communion</b> Rev. Harold S. Weiss, Lutheran Bishop Rev. Donald Overlock, UCC Conference Minister
November 19, 1995	Pennsylvania Dutch Service